

THE NEW
Week's Preparation
For a Worthy receiving of the
LORD'S SUPPER,
IMPROVED,
As Recommended and Appointed
By the
CHURCH of ENGLAND;
Consisting of
MEDITATIONS and PRAYERS for every MORNING
and EVENING in the Week.
With FORMS of Examination and Confession of Sins,
AND
Rules of Behaviour, with suitable Devotions, at, and
after receiving the
HOLY SACRAMENT.

ALSO
MEDITATIONS to enable us to *live well.*
Proper for both the Week before and Week after.
To which are added a *Morning* and *Evening* Prayer
for the *Closet* or *Family*, proper *Hymns* and PRAYERS
on several extraordinary *Occasions.*
The whole being *purified* from those *extatic* and *carnal*
Expressions, long complain'd of, in an *old* Treatise
on this Subject, is now render'd a plain, *orthodox*, and
rational Service to Almighty God.

L O N D O N:
Printed for CHARLES AVEN, without *Bishopgate*, 1747.

THE NEW



For a

FOR D. SUPPER

IMPROVED

As Recommended and Approved

By the

CHURCH OF ENGLAND

Containing of

Meditations and Prayers for every Morning
and Evening in the Week

With Forms of Exhortations and Confessions

AND

Rules of Devotion, with suitable Directions
for the better receiving the

HOLY SACRAMENT

ALSO

Directions for the better receiving the

Wine for the Holy Communion

To which are added a History and Description
for the better understanding of the same

on several occasions

The whole being written in such a plain and
easy manner, that it may be understood by
all sorts of people

Printed by J. Sturges, at the

A. D. 1734

Printed by J. Sturges, at the



T H E

P R E F A C E.

I Have called this Book a New Week's Preparation, &c. in order to recommend it to those well-disposed readers who have testified so great a veneration for that old one, so many times published under the Title of A Week's Preparation, &c. And not to enter into a Comparison as to the Matter of the Devotions, I will, by way of Apology for adding a New Book to the many already upon this Subject, borrow the Words of a late learned Divine now with God.

“ To condemn Books of Devotion (says
“ he) upon the Account of their Number,
“ is in consequence to condemn all Books,
“ or else to be severer to Devotion, and
“ Men, and books of Devotion, than any
“ other subject, or any other sort of Men
“ and books. What? Are men of devo-

A

“ tion

“ tion who serve the world so much in se-
“ cret, of so little consequence, that they
“ of all others, must not be allow’d va-
“ riety of books? Are there not devout
“ persons of all Ages, from the first use
“ of reason, and of all professions? And
“ is there not by consequence need of
“ greater numbers, and more different
“ sorts of books of devotion, than of any
“ other kind, which are written but for
“ men of one sort? Devotion is the ge-
“ neral duty and profession of all men,
“ who pretend to godliness; but arts and
“ sciences are the business and professio-
“ but of very few, and yet there is no
“ one art or science those gentlemen ca-
“ name, wherein the books that are writ-
“ ten in them are not as numerous, and
“ different as our books of devotion; these
“ are written for the use, advantage,
“ and entertainment of the best of man-
“ kind, I mean, for devout and faithful
“ christians of all ranks and callings, to
“ whose prayers and intercessions the world
“ of sinners, and particularly the despi-
“ sers of devotion, are beholden that
“ they are not destroy’d.” Thus much
by

The P R E F A C E. iii

by way of *Apology* for publishing a new book of devotion; which I say I have condescended to call a new week's Preparation, for the worthy receiving of the Lord's Supper, &c. But would have rather called it a week's course of devotions. For, reader, thy whole life should be a constant preparation for receiving the sacrament; and worthily receiving the sacrament, Lord's supper, or eucharist, is the best, the ONLY means of amending thy whole life, for it is the only way of public worship that Jesus Christ has appointed in his church, and to which he made all his promises. Do this — in remembrance of me. “ Except ye eat
 “ the flesh of the son of man and drink
 “ his blood ye have NO LIFE IN YOU.
 “ *Whoso eateth my flesh and drinketh my*
 “ *blood, hath eternal life, and I will*
 “ *raise him up at the last Day.* For my
 “ *flesh is meat indeed, and my blood is*
 “ *drink indeed.* He that eateth my flesh
 “ and drinketh my blood dwelleth in me,
 “ and I in him. As the living father
 “ hath sent me, and I live by the father,
 “ so he that eateth me, EVEN HE shall

“ live by me. This is that bread which
 “ came down from heaven; not as your
 “ fathers did eat manna and are dead.
 “ He that eateth of this bread shall live
 “ for ever.” Luke xxii. 19. John vi.
 53—58. All the antient saints; the
 holy church throughout all the world
 did acknowledge these words of our bles-
 sed saviour, recorded by his beloved disci-
 ple St. John, to be spoken of the eucha-
 rist.

But be that as it will, there is no
 dispute about the meaning of our Lord's
 words recorded by St. Luke, This do in
 remembrance of me, nor those of his A-
 postle St. Paul, 1 Cor. ii. 26. As often
 as ye eat this bread and drink this Cup
 ye do shew, or shew ye * the Lord's
 death till he come. Well then might
 the church of England say to her chil-
 dren in the second exhortation to the holy
 communion. “ As the son of God did
 “ vouchsafe to yield up his soul by death
 “ upon the cross for your salvation: So
 “ it is your duty to receive the commu-

* For so the MARGIN of our English Bibles reads it.

“ nion

The P R E F A C E.

“ nion, in remembrance of the sacrifice
“ of his death, as himself hath command-
“ ed; which if ye shall neglect to do, con-
“ sider with yourselves how great injury
“ ye do unto God, and how sore punish-
“ ment hangeth over your heads for the
“ same; when ye wilfully abstain from
“ the Lord's table, and seperate from your
“ brethren, who come to feed on the ban-
“ quet of that most heavenly food.”



*The Warning on Sunday before the HOLY
SACRAMENT.*

DEarly beloved, on *Sunday* next I purpose, thro' God's Assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable *Sacrament* of the *Body and Blood of Christ*, to be by them received in *Remembrance* of his meritorious cross and passion, whereby alone we obtain remission of our Sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour *Jesus Christ*, not only to die for us, but also to be our spiritual food and Sustenance in that holy Sacrament, &c.



A NEW.

A NEW

Week's Preparation, &c. Every
Morn.

*Ejaculations proper for every Morning
when you first awake.*

AWAKE O my Soul, and
sing Praises unto the Lord.
Glory be to thee, O Lord,
for watching over me the
Night past. Lord, raise me up at the
last Day to Life everlasting.

O thou who for us Men and for our
Salvation, didst vouchsafe to be born
whilst Shepherds were watching their
Flocks by Night; grant me to be
born again by the daily renewing of
the Holy Ghost, till thyself art born
in me unto a perfect Man. And save
me.

Let the Light of thy Truth direct
me, and the Light of thy Grace sup-
port me, in the Way to Light and
Life everlasting. *Amen.*

MORNING

Morn.
Prayer

MORNING PRAYER.

The INTRODUCTION.

*Standing with humble Silence, begin
thus,*

In the name of the Father, and of
the Son, and of the Holy Ghost.
Amen.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

O HOLY Jesu, who early in
the Morning didst raise up
thyself from death to life for me,
raise me up, I meekly beseech thee
from the death of sin to the life of
righteousness.

Grant me by the Power of thy
death, and vertue of thy resurrection,
early and betimes, *even to day, while
it is called to day,* to arise out of all
sensuality and worldly vanities, unto
newness and holiness of life: That I
may be dead indeed unto sin, but a-
live



live unto God, through thee my
blessed Saviour. *Amen.*

The Meditation for MONDAY Mond.
Morn.
Morning.

God's *Love to lapsed* Mankind, a *sure*
ground of Hope, and consequently
an encouragement to come to the
Lord's Supper.

BE comforted O my soul! Since
thou *believest* in Jesus and en-
deavourest to *do* his will, thy fear of
God's justice shou'd be dissipated by
hope in his mercy. *God so loved the*
world that he gave his only begotten Son
to the end that all who so believe might
not perish, but have everlasting life.
Soon after Adam's transgression, God
was pleased to promise this Saviour,
and he prefigured the deliverance of
lapsed mankind by him, throughout
the Old Testament dispensation. And
in the fulness of time lo! He who
was *the desire of all nations*, came to
do his Father's will.

Look

Mond.

Morn.

Look up O my soul with comfort, admiration, and love on these dispensations of Almighty wisdom ! And let us not be driven from this ground of hope by any misgiving fears of our own vileness, as being unfit to aspire to that exalted bliss our good God has been so good to promise. *For since he has given us his only Son, shall he not also with him give us all things ?*

“ God would never have adopted me
 “ for his own child (says S. *August-*
 “ *tin*) had he not loved me exceed-
 “ ingly ; he would never have pro-
 “ mised, had he not resolved to per-
 “ form ; if these things could be sup-
 “ posed greater than really they are,
 “ yet the putting me in actual pos-
 “ session of them, cannot exceed in
 “ his power, because I am sure he
 “ can do whatsoever pleaseth him,
 “ both in heaven and earth. And
 “ therefore I can never love God e-
 “ nough, for inspiring and comfort-
 “ ing me with this hope, and put-
 “ ing me into the way of attaining
 “ the bliss, he had encouraged me
 “ to

for the SACRAMENT. II

“ to expect at his merciful Hands. ^{Mond.}
“ And great encouragement I have ^{Morn.}
“ from those earnest and antepasts
“ of his future goodness, which he
“ vouchsafes me even in this world.
“ For such, I reckon, are his fol-
“ lowing after, and overtaking me
“ when I fled away from him; his
“ controuling and banishing my fears,
“ by the charms of meekness and
“ kindness, cherishing and frequent-
“ ly reviving my hopes, when I
“ lay languishing in despair; his
“ even constraining me to better o-
“ bedience, by heaping on me fresh
“ benefits, notwithstanding my in-
“ gratitude for those I had formerly
“ received; his giving me a better
“ sense of things, and enabling me to
“ relish the sweets of spiritual joys,
“ when my palate stood to none, but
“ such as were impure and merely
“ sensual; his bursting my bonds a-
“ sunder, and setting me at liberty
“ from the bondage of evil habits,
“ which I had not power to break;
“ and his receiving me with so much
“ tenderness

Mond. "tenderneſs, when by his help I had
 Morn. "weaned my afflictions from the
 "world, and forſaken all to follow
 "him. He would not have done
 "thus much for me already, had he
 "not intended to do more hereafter ;
 "and therefore I will truſt his word
 "for this fulneſs of bliſs in reverſion,
 "and dare depend upon the full ac-
 "complishment of it to his ſervant
 "(though of myſelf moſt unworthy)
 "ſince I have ſuch grounds of affu-
 "rance from the many precious pledg-
 "es of an inviolable love exhibited,
 "and paid me down in hand." In
 conſequence of the argument of this
 pious Saint, let us O my Soul
 hope in God, and approach to his ho-
 ly altar whither we are now lovingly
 called, and there receive the holy Sa-
 crament, the ſure pledge of almighty
 love. And in order thereto I will fall
 on my knees and pray.

for the SACRAMENT. 13

The prayer on MONDAY Morning, *pre-Mond.
paratory to the Sacrament.* Morn.

ALMIGHTY God, our heaven-
Father, who of thy tender mer-
cy, thy great and inexpressible good-
ness, didst send thy only begotten
Son, Jesus Christ, to suffer death up-
on the cross for our redemption; who
also himself hath left to us the mo-
numents and memorials of his saving
passion; and by his Apostle St. Paul
hath commanded that as oft as we eat
this bread and drink this cup which
he has appointed to be the represen-
tations of his Body and Blood, we
must shew forth his death, till his
second coming to judge the world:
Hear me O merciful Father, I most
humbly beseech thee, and enable me
to try and examine myself, that with
a true penitent heart and lively faith
I may receive the holy Sacrament;
that I may, by that means, spiritu-
ally eat the flesh of Christ and drink
his blood, that I may dwell in Christ

B

and

Mond. and Christ in me, that I may be one
Morn. with Christ and Christ with me.

Help me to judge myself that I may not be judged by thee; to repent me truly for my sins past; to have a lively and stedfast faith in Christ my Saviour, to amend my life, and be in perfect charity with all men, so as to be a meet partaker of the Holy Mysteries. Assist me also to give most humble and hearty thanks to thee O God the Father, and to thy Son, and Holy Ghost, for the redemption of the world by the death and passion of my Saviour Christ, both God and Man, who did humble himself even to the death upon the cross, for me a miserable sinner, who lay in darkness and the shadow of death, that he might make me thy child O God, and exalt me to everlasting life. Lord, give me grace that I may approach thy awfull mystery, with penitential preparation, and with a heart fully disposed to love thee.

The

for the SACRAMENT 15

*The sequel of Morning Prayer; to be Mond.
added every morning after the Me- Morn.
ditation and Prayer allotted for the
respective morning.*

I Return thee my humble and hearty thanks, O Lord God, for thy preservation of me the night past, and for all the blessings of my whole life; for that it hath pleased thee to call me to the knowledge of thy grace and faith in thee: Increase this knowledge and confirm this faith in me evermore. Lord continue thy blessings unto me, and multiply my thankfulness to thee, that I may shew forth thy praise not only with my lips but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days. O eternal God and merciful Father, pardon, I beseech thee, all my sins, omissions, and commissions, thoughts, words, and deeds, by which I have provoked thee to anger, from the time of my birth, to this present moment: Wipe them all I beseech

Mond.
Morn.

thee out of the book of remembrances which thou hast written: And give me, O Lord, I humbly beseech thee, a wise, a sober, a patient, an understanding, a devout, a religious, and a courageous heart; chaste and temperate reins and thoughts; a Soul full of devotion to do thee service, and strength against all temptations, [*especially the temptations of &c.*] through Jesus Christ our Lord. For whose sake I beseech thee to bless the whole creation, and to have mercy upon all men. More especially I pray for the King and all in authority, *for the Clergy*, for my [*Wife*] [*Husband*] [*Father, Mother, Brother, Sister, Son, Daughter, Children, &c.*] all my relations, friends, and benefactors, those who pray for me, and all who desire or stand in need of my prayers: All those who are any ways afflicted or distressed in mind, body or estate. I pray for all who have erred, and are deceived, and for those who have not yet known thy name.

Hear

for the SACRAMENT. 17

Jesus Christ our Redeemer, and Savi-^{Mond.}
our, our Mediator and Advocate; ^{Morn.}
who has taught us, when we pray, to
say,

OUR Father who art in Heaven;
Hallowed be thy name. Thy king-
dom come. Thy will be done on Earth as
it is in Heaven. Give us this day our
daily bread. And forgive us our tres-
passes as we forgive them that trespass
against us. And lead us not into temp-
tation; but deliver us from evil. For
thine is the kingdom, and the power,
and the glory, for ever and ever. Amen.

Here rise up and say,

Blessed be the Holy, and undivid-
ed Trinity, now, henceforth and for
evermore. Amen.

DIRECTIONS for Daily-Examination.

It may reasonably be supposed that before our readers pre-
sume to think of approaching GOD's Altar their lives
have been (for some time at least) regular in the main,
and that therefore they will be able to discover those slips
and surprises (which must afflict and humble them) by a
less minute catalogue of sins, than those which are generally
prescribed. Yet forasmuch as in many things we offend all,
and even our best performances are very imperfect, I will not

only here set down a form or two of DAILY examination, but also furnish a more ample one for WEDNESDAY Morning.

The Daily-Examination of Conscience.

O M Y S O U L,

I. **H**A S T thou given God thanks for the benefits which thou hast received?

II. Hast thou prayed for the assistance of God's grace, that thou mayst know thy sins, and cast them out?

III. Hast thou called thy self to an Account for the sins thou hast committed this present day, by thought, word, and deed, in every hour since thou hath been awake?

IV. Hast thou begged pardon for thy offences, and hast thou purposed through God's grace to amend them?

Blessed be the holy and undivided Trinity now and for ever, world without end. Amen.

The whole duty of a Christian, says a pious and learned Prelate, is reduced to these three heads, Matt. xxii. 37. &c.

I. To love God in the highest degree.

II. Sincerely

II. Sincerely (and not corruptly or sensually) to love himself.

III. To love every man with the same sort of love (tho' not in the same degree) as he loves himself.

Every time then that a man receives the Holy Communion I would have him beforehand seriously to put, at least, these three questions home to his Conscience.

I. Do I really and truly love God above all things? and do I effectually shew this my love by a due honour and respect to him in all my thoughts, words and actions?

II. Have I a sincere and upright love for myself? that is, Do I love my soul better than my body? And am I more heartily concerned to secure my everlasting happiness in the world to come than to compass my pleasure or profit in this life?

III. Have I a real and sincere love for all mankind without exception? And do I effectually shew this my love by hurting no man by word or deed, (where I can possibly avoid it,) and by being ready to do good to every man whatsoever, in all ways

ways, and upon all occasions, wherever I have ability and opportunity?

And if these three questions are but *seriously* meditated upon, *for a little time*, there is scarce any sin that a man has been guilty of, but they will point it out to him. But as I said before, the reader shall be furnished with an ample Form of Examinataion on *Wednesday* Morning, that being the most proper day, as will appear from the subject of its Meditation.

Mond. EVENING PRAYER.
Even.

~ The INTRODUCTION.

Standing with humble Silence begin thus.

In the name of the Father and of the Son, and of the Holy Ghost.
Amen.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

EJACULATIONS for the *Evening*.

O Thou who in the evening of time camest down from heaven
for

for the SACRAMENT 21

for the redemption of the world, re-^{Mond.}
new in me whatever hath been de-^{Even.}
cay'd by the fraud and malice of the
devil, or my own carnal will and frail-
ness.

O thou who wast in the evening
taken down from the cross, and laid
in the sepulchre, kill in me, I beseech
thee, the body of sin, and bury in
thy grave all my corrupt affections,
hiding and covering up my evil with
thy good works ; and save me.

The Meditation for MONDAY
Evening.

*Of the wonderfull condescension and rea-
dy obedience of Jesus Christ.*

WHEN man had suffered him-
self to be conquered by his
enemy the devil, and was become ob-
noxious to the wrath of Almighty
God ; nothing but human nature per-
severing in unblemished righteousness,
could make sufficient atonement. But
how could this be performed by
any other means than that of God be-
coming

Mond. coming man? The divine nature
Even. could not be compelled to be abased
or to suffer, nor could in truth
do either; but it was necessary that
the human nature should do both, that
it might be restor'd to, and made ca-
pable of the condition for which it was
at first created. And for the com-
passing this restitution neither the hu-
man nature of itself, nor indeed any
thing less than God was sufficient.

Here O blessed Jesus didst thou in-
terpose, and *voluntarily and really give
thyself for us!* O wonderful conde-
scension! Thou mightest have been
said to have impoverished thyself at
thy incarnation, though thou hadst
assumed our nature with all the cir-
cumstances of advantage! Had thy
condition been honourable and weal-
thy, and never so well fortify'd and
supply'd; hadst thou had all the in-
nocent satisfactions that power and
contrivance could furnish, yet in this
region of mortality we are incumbred
with so many unavoidable difficulties,
and

and carry such marks of weakness and dependance about us, that man at his best estate is little less than *altogether* ^{Mond. Even.} *vanity!*

O my Soul we need take but a short survey of the several stages of life to demonstrate this truth. Now, how tender and imperfect are the rudiments of our being, how defenceless do we come into the world, and what a small stock of strength and understanding do we set out with? How many dangers are we subject to in our childhood,? How contemptible are our entertainments, and what a slavish and arbitrary government are we subject to? And though our want of apprehension makes some of these inconveniences less troublesome to us now, yet if we had a double and distinct capacity, if we carried the man and the child about us at the same time; if we had one soul little more than a blank, without any characters of knowledge in it, and another grown to its full maturity in judgment and experience, the case would be very different;

Mond. different ; for then the folly, the ser-
Even. vitude, and insecure condition of the
~~~~~ infant part would be exactly observed,  
which without doubt would be no  
pleasing speculation to the other : If  
we could criticise upon ourselves in  
our childhood, if we could consider  
how slowly we emerge out of the state  
of a brute, by what insensible degrees  
understanding dawns upon us, and  
what little and laborious steps we  
take towards improvement, we should  
think we made but an odd figure in  
the world. And to carry the hint  
farther, supposing an Angel vitally  
united to one of us, when our mind  
and body were in the most flourishing  
and best-furnished condition ; when  
he found himself obliged to the conti-  
nual returns of sleep, which are no less  
than so many breaks and intervals in  
life ; when he was intimately sensible  
how many little actions we do over-  
again, and how trifling that employ-  
ment is which we call the business of  
our Life : When he felt our eager  
desires, our amazing fears, and all that  
train

for the SACRAMENT. 25

train of passions which follow from the <sup>Mond.</sup> shortness and obscurity of our reason, <sup>Even.</sup> from our want of power, and from all those accidents we are daily exposed to; if such an intelligent spirit was experimentally acquainted with these things, we have reason to believe he would be somewhat weary of his composition, and endeavour to disentangle himself into his former being. From all which it appears what a great condescension it was for the *word to be made flesh*; what an humble habitation he was contented with, when he dwelt among us, and that human nature, at its highest exaltation here, can be but a mean companion for a God.

But thou, O blessed Saviour, wast not only pleased to stoop to the poverty of our nature, but to the poorest condition of that too. Thy first reception in the world was mean, thy birth reputedly obscure, thy life laborious and slenderly accommodated; and all this hardship thou didst willingly undergo, all this abasement and con-

C

tempt

Mond. tempt thy infinite love reconciled thee  
 Even. to, that the design of our salvation  
 might be more effectually promoted:  
*For though thou was rich in thyself,  
 yet for our sakes thou becamest poor.*

*Here kneel down and say the following*  
 P R A Y E R.

**O** Holy, and ever-blessed Jesus, who being the eternal Son of God, and most high in the glory of God the Father, didst vouchsafe for us Sinners to be born of an humble Virgin, to be subject to the weakness of a little child, to grow up in a life of privacy and labour, to declare thyself at last the redeemer of the world, by establishing a perfect law of grace, and confirming it with innumerable miracles, and suffering for it intolerable persecutions, even to death upon the cross; work in me, I beseech thee, a due sense of thy infinite love, that adoring and believing in thee, as my Lord and Saviour, I may trust in thine infinite merits, imitate thy holy example, obey thy commands, and  
 finally



*for the* SACRAMENT. 27

finally enjoy thy promises, living and <sup>Mond.</sup>reigning with thee, who with the <sup>Even.</sup>Father and the Holy Ghost livest and reignest, God blessed for ever, world without end. *Amen.*

Lord, give me grace that I may approach thy awful mystery with penitential preparation, and with a heart fully disposed to love thee.

*The sequel of Evening Prayer ; to be added every evening after the Meditation and Prayer allotted for the respective evening.*

**I** Return thee my humble and hearty thanks, O Lord God, for thy preservation of me the day past, and for all the blessings of my whole life ; for which all love, all praise be to thee.

Father forgive me the sins of the day past, and of all the rest of my life ; give me grace to repent of them, and resolution to forsake them, for the merits of Jesus thy beloved. *Amen.*

Mond. O mercifull God, preserve me from  
 Even. all sin and danger this night, give me  
 a convenient measure of refreshing  
 sleep, and grant that I may rise the  
 next morning more fit for thy service,  
 for the sake of Jesus my Saviour.  
*Amen.*

O blessed Lord the keeper of Isra-  
 el, who neither slumberest nor sleep-  
 est, be pleased in thy mercy to watch  
 over me this night; make me ever  
 mindful of that time, when I shall  
 lie down in the dust: And, because  
 I know neither the day nor the hour  
 of my master's coming, grant me  
 grace that I may always live in such a  
 state, as I shall not fear to die in; but  
 that whether I live, I may live unto  
 the Lord, or whether I die, I may  
 die unto the Lord, so that living or  
 dying, I may be thine; through Je-  
 sus Christ thine only Son, our Savi-  
 our. *Amen.*

Visit, I beseech thee, O Lord, this  
 habitation, and drive far away all  
 snares of the enemy: Let thy holy  
 Angels dwell therein to preserve us  
 in

*for the* SACRAMENT. 29

in peace, and thy blessing be upon us <sup>Mond.</sup>  
for ever, through our Lord Jesus <sup>Even.</sup>  
Christ thy Son ; by whom and with  
whom, in the unity of the Holy  
Ghost, all honour and glory be unto  
thee, O Father Almighty, world with-  
out end. *Amen.*

What I beg for myself I beg for  
all thy people, and for every Chris-  
tian Soul : And I beseech thee to ex-  
tend thy goodness to the whole race  
of mankind, for his sake who has  
taught us when we pray to say,

*Our Father who art in heaven ; Hal-  
lowed be thy name &c.*

Blessed be the holy and undivided  
Trinity now and for evermore. *Amen.*

*EJACULATION at Bed time.*

Lord as I now go to my bed, I must  
one day go to my grave, O make me  
wise to consider my latter end.



Tuesd. The Meditation for TUESDAY  
Morn. Morning.

*More particularly setting forth the nature of our Saviour, as Mediator and Redeemer, and the praises of his infinite love towards men, in undertaking and accomplishing the great work of our Redemption.*

*Blessed be the mercy of our God, who hath left no way untry'd that could possibly recover us.*

**C**OME now, and hear, ye that fear the Lord; and I will tell you what he has done for my soul.

Hear, and I will tell you what he has done for yours; and the wonders of his bounty towards all the world.

When we lay asleep in the shades of darkness, of nothing, his mighty hand awaked us into being:

Not that of stones, or plants, or beasts; over which he has made us absolute lords:

But

But of an accomplished body, and <sup>Tuesd.</sup> immortal spirit; little inferior to his <sup>Morn.</sup> glorious Angels.

He printed on our souls his own similitude; and promised to our obedience his own felicity.

He endu'd us with appetites to live well and happily; and furnished us with means to satisfy those appetites.

Creating a whole world to serve us here, and providing a heaven, the purchase of his own merits, to glorify us hereafter.

Thus didst thou favour us, O infinite goodness! But we, what return did we make unto thee?

Blush, O my soul, for shame, at so strange a weakness; and weep for grief at so extreme an ingratitude.

We childishly preferred a trivial apple before the law of our God, and the safety of our own lives.

We fondly embraced a little present satisfaction before the pleasure of paradise and eternity of heaven.

Behold the unhappy source of all

our

Tuesd. our miseries, which still encreased its  
Morn. streams, as they went further on ;

Till they at last exacted a deluge of justice to drown their deluge of iniquity.

And here alas ! had been an end of man ; a sad and fatal end of the whole world :

Had not our wise Creator foreseen the danger, and in time prevented the extremity of the ruin :

Reserving for himself a few choice plants to replenish the earth with more hopeful fruits.

Yet they quickly grew wild, and brought forth soure grapes, and their childrens teeth were set on edge.

Quickly they aspired to an intolerable pride ; of fortifying their wickedness against the power of heaven.

Justice was now provoked to a second deluge, and to bring again a cloud o'er the earth.

But mercy discovered a bow in the cloud, and our faithful God remembered his promise.

Allaying their punishment with a milder



milder sentence ; only scattering them <sup>Tuesd.</sup>  
from the place of their conspiracy. <sup>Morn.</sup>

Which yet his providence turned  
into a blessing, by making it an occa-  
sion of peopling the world.

Still their rebellious nature disobey'd  
again, and neither feared his judg-  
ments nor valued his mercies.

But with a graceless emulation pro-  
pagated sin, as far as his goodness pro-  
pagated mankind.

Then he selected a private family,  
and encreased and governed them with  
a particular tenderness,

Giving them a law by the hand  
of Angels, and engaging their obedi-  
ence by a thousand favours.

But they neglected too their God,  
and heaven, and fell in love with the  
ways of death.

When thou hadst thus, O dearest  
Lord tried every remedy, and found  
our disease beyond all cure :

When the light of nature proved  
too weak a guide, and the general  
flood too mild a correction:

When . . .

Tuesd.  
Morn.

When the miracle of Moses could not soften their hearts, nor the law of Angels bring any to perfection.

When all was reduced to this desperate state, and no imaginable hope left to recover us :

Behold the eternal wisdom finds a strange expedient of Salvation, the last and highest instance of Almighty love.

Himself he resolves to cloath with our flesh, and come down among us to die a cursed death, and bear our sins in his body on the tree.

Wonder, O my soul, at the mercies of thy Lord, how infinitely transcending even our utmost wishes.

Wonder at the admirable providence of his councils, how exactly fitted to their great design.

Had he been less than God we could never have believed the sublime mysteries of his heavenly doctrine, especially those of his incarnation and our redemption.

Had he been other than man, we must needs have wanted a suffering Redeemer

Redeemer, as well as the powerfull motive of his holy example. Tuesd:  
Morn.

Had he been only God he could never have died upon the cross, or suffered the least of those afflictions he so gloriously overcame.

Had he been meerly man, his sufferings had wanted their infinite merit, and he could never have overcome those infinite afflictions, he so patiently suffered to accomplish our Redemption.

O blessed *Jesu!* both these thou art in thyself; be thou both these to *me*, and to all mankind.

Be thou our God and make us adore thee; be thou our leader, and make us to follow thee.

Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.  
*Amen.*

*Blessed be the mercy of our God, who hath left no way untry'd, that could possibly recover us.*

O blef-



Tuesd.  
Morn.

O blessed Saviour, the two natures of God and man were in thee so mysteriously united, without either change or confusion, that they made in thee but one person, but *one Mediator, one Lord*: Thou, O eternal Word, didst *become flesh* and didst *dwell among us*, on purpose to save us; and therefore all love, all glory be to thee.

*Here kneel down, and say*

THE PRAYER for TUESDAY Morning.

**M**OST gracious Lord, who hast so loved the world that thou gavest thyself to redeem it, and humbly tookest upon thee our low nature, that thou mightest suffer as man for the sins of men, and in it familiarly teach us the truth of our salvation; and mightest invincibly also fortify us against all persecutions, and efficaciously draw us after thee into thy own kingdom, by thy holy life, and precious death, and glorious resurrection;

*for the* SACRAMENT. 37

rection. Grant I beseech thee, that I may so meditate on these thy infinite mercies, and do thou so fill my soul with the memory of this wonderful love, that I may live in thy obedience, die in thy favour, and rise again to rejoice with thee for ever in thy glory ; who with the Father, and the Holy Ghost livest and reignest, God and King, world without end. *Amen.*

Glory be to thee, my Lord and my God, who hast now given me an invitation to thy heavenly feast. All love, all glory be to thee. Lord give me grace to approach thy awful mystery with penitential preparation, and with a heart fully disposed to love thee.

*Here add, I return thee my humble and hearty thanks, &c. the sequel of Morning Prayer as p. 6.*

D

The

Tueſd  
Even.

The Meditation for TUESDAY  
Evening.

*Continuation of that for Morning.*

*Lord thou not only offerest us Salvati-  
on, but layest in means before-hand  
to make us accept it.*

**S** O O N as the bleſt decree was  
made of ſending the Son of God  
to redeem mankind :

Immediately his goodneſs was rea-  
dy to come among us, had our un-  
gracious world been ready to receive  
him.

But we are as yet too groſs, and  
ſenſual ; and utterly uncapable of ſo  
pure a law.

We are immers'd in cares and plea-  
ſures ; and wholly indispoſed for ſo  
perfect an obedience.

While we were thus unfit for thee,  
O thou God of pure and perfect ho-  
lineſs,

Thou graciouſly wert pleaſed to

ſtay



for the SACRAMENT 39

stay for us, and all that time prepare  
us for thy presence. Tuesd.  
Even.

From the beginning entertaining  
us with hope ; and through every age  
confirming our faith.

How early, O my God, didst thou  
engage to relieve us ; *The seed of the  
Woman shall bruise the Serpent's head.*

How oft didst thou repeat thy pro-  
mises to *Abraham* ? *In thy seed shall  
all nations of the earth be blessed :*

How many ways did thy mercy in-  
vent ; by unquestionable tokens to  
give notice of thy coming ?

Behold a Virgin shall conceive, and  
bear a son, and his name shall be call-  
ed *Emanuel.*

There shall come forth a rod out  
of the stem of *Jesse*, and a branch  
shall grow out of his roots.

And the spirit of the Lord shall rest  
upon him ; the spirit of wisdom and  
understanding, the spirit of council  
and might ; the spirit of knowledge,  
and the fear of the Lord.

The Lord thy God shall raise up  
unto thee a Prophet of thy brethren

Tuesd.  
Even. like unto me; unto him shall ye  
hearken.

But thou *Bethlem Ephratah*, though thou be little among the thousands of *Judah*; yet out of thee shall he come forth unto me, that is to be the Ruler of *Israel*.

Whose going forth have been of old; even from the days of eternity.

Hark how the Almighty Father introduces his Son; commanding first all the Angels of God to worship him.

Thou art my Son, my dearly-beloved Son; this day have I begotten thee: Thou art my Son, and I will be thy Father.

I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession,

And is it a light thing that thou shouldst be my servant, to raise up the tribes of *Jacob*, and restore the preserved of *Israel*?

I will give thee for a light to the *Gentiles*, that thou mayest be my Salvation to the ends of the earth.

Hark how the antient Prophets re-  
joice

for the SACRAMENT. 41

joice in the *Messias* ; and in soft and gentle words foretell his sweetness. Tuesd.  
Even.

He shall come down as rain into a fleece of wool ; and as drops of dew distilling on the earth.

He shall feed his flocks like a shepherd ; and gently lead those that are with young.

He shall gather his lambs with his arms ; and carry them in his bosom.

The bruised reed shall he not break ; nor quench the smoking flax.

Righteousness and peace shall flourish in his days ; and of his kingdom there shall be no end.

Then shall the eyes of the blind be opened ; and the ears of the deaf be made to hear.

Then shall all the tongues of the dumb be loosened ; and the lame man shall leap as a hart.

Thus did thy holy Prophets prophesy of thee ; thus did thy children sing thy praises.

Blessed be the Lord our God who only doth wondrous things ; and



Tueid. blessed be the Name of his Majesty  
Even. for ever.

His dominion shall reach from the one sea to the other ; and from the river to the ends of the world.

They who live in the wilderness shall kneel before him ; and his enemies shall lick the dust.

The kings of *Tarshish* and of the *Isles* shall bring presents ; the kings of *Sheba* and *Saba* shall offer gifts.

Yea, all kings shall fall down before him ; all nations shall serve him.

He shall spare the simple and needy when he crieth : The poor also and him that hath no helper.

He shall redeem their soul from deceit, and violence ; and precious shall their blood be in his sight.

And, he shall live, and to him shall be given of the gold of *Arabia* ; Prayer also shall be made to him continually, and daily shall he be praised.

O thou eternal king of heaven ; make good to me [and to all thy servants, and especially to all those who

for the SACRAMENT. 43

who shall partake with me at thy al-<sup>Tuesd.</sup>  
tar [on Sunday next] these happy <sup>Even.</sup>  
predictions. ~~~~~

So rule us here, that we may obey thy grace, so favour us hereafter that we may enjoy thy glory.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.  
*Amen.*

*Lord thou not only offerest us Salvation, but layest in means before-hand to make us accept it.*

Here kneel down, and say,

*The Prayer for Tuesday Evening.*

**O** Blessed *Jesu*, the eternal and only begotten Son of God; who for us men and for our salvation came down from heaven, and wast incarnate by the Holy Ghost of the Virgin *Mary*, and made man: By the merits and mysteries of thy holy Incarnation, and miraculous birth of a spotless Virgin, I humbly beg a lowly, humble, pure, and virgin heart;  
for

Tuesd. for 'tis only such a heart cleaves sted-  
Even. fastly unto thee, by the ardent love,  
awful fear, and sincere service of thy  
sacred majesty, who livest and reign-  
est with the Father, and the Holy  
Ghost now and ever. *Amen.*

Glory be to thee, my Lord and  
my God, who hast instituted an hea-  
venly feast. All love all glory be to  
thee.

Lord, give me grace that I may al-  
ways approach thy awfull mystery  
with penitential preparation, and with  
a heart fully disposed to love thee.

*Here add,* I return thee my hum-  
ble and hearty thanks, &c. *the sequel*  
*of Evening Prayer as p. 17.*

Wedn. *The Meditation for WEDNESDAY*  
Morn. Morning.

*All's one to thee, O mighty love! whe-  
ther joy, or sorrow, so mankind be  
but saved.*

**T**WAS not thy joys alone, O  
dearest Lord, that thou in-  
spiredst into thy holy prophets:

**But**



But thou revealedst to them thy<sup>Wedn.</sup>  
sorrows too; and commandest to<sup>Morn.</sup>  
publish them with tender care.

That they not only should speak  
thy words; but, the more to affect  
us, put on thy person.

O let our eyes run down with wa-  
ter; and our hearts faint away with  
grief:

While we remember the suffer-  
ings of our Lord, and hear his sad  
complaints.

I gave my back to the smiters,  
and my cheeks to them that pluck-  
ed off the hair; I hid not my face  
from spitting.

My enemies wisper together against  
me; and say when shall he die, and  
his name perish?

My familiar friend that did eat of my  
bread, has lift up his heel against me.

But thou upholdest me, O Lord,  
and settest me before thy face for e-  
ver.

They compassed me about with  
words of malice; and fought against  
me without a cause.

They

Wedn.  
Moru.

They rewarded me evil for good ;  
and hatred for my love.

Yet turned I not away from them  
that reproached me : Nor even from  
them that spat in my face.

Behold I am poured forth like wa-  
ter : I am taken away as a shadow  
when it declineth.

My heart within me is as melted  
wax : And all my bones are out of  
joint.

My strength is dried up like a  
potsherd : And my tongue cleaveth  
unto the roof of my mouth.

I expected some to pity me and be-  
hold there was none : I looked for  
comforters, but I found not one.

My God, my God, how far hast  
thou forsaken me ! Thou hast even  
brought me into the dust of death.

Our Fathers called to thee ; and  
were delivered ; they trusted in thee  
and were not forsaken.

But I am a worm and no man ;  
a reproach of men, and despised of  
the people.

AH

*for the* SACRAMENT. 47

All that see me laugh me to scorn ; <sup>Wedn.</sup>  
they shoot out their lips, they shake <sup>Morn.</sup>  
the head saying :

He trusted in the Lord, let him  
deliver him ; let him deliver him, see-  
ing he delighted in him.

Be not far from me for trouble is  
near ; for there is none to help me.

The assembly of the wicked have  
enclosed me ; and pierced my hands  
and my feet.

I may tell all my bones ; they look  
and stare at me.

They parted my garments among  
them ; and cast lots upon my vesture.

They gave me gall for my meat ;  
and in my thirst they gave me vine-  
gar to drink.

All these sad things, O Lord, thy  
prophets foretold ; to prepare our faith  
for such incredible, such exorbitant  
truths.

All these, indeed, they expressly  
foretold ; But, ah ! could there be  
found such wretches as would ever  
act them ?

Yes,



Wedn.  
Morn.

Yes, O my Lord, thine own select-  
ed nation conspired against thee ; and  
with innumerable affronts most bar-  
barously they murdered thee.

This too, even this thy cruel death  
thou plainly foreshewed'st ; *The In-  
habitants of Jerusalem shall look upon  
me whom they have pierced.*

But O ye holy prophets ! what was  
the dismal cause *that shed the blood of  
this spotless lamb.*

“ He had, *they quickly answer*, done  
“ no iniquity ; nor could any guile be  
“ found in his mouth.

“ But he was smitten for the sins  
“ of the people ; and taken away from  
“ the land of the living.

“ He delivered himself up unto  
“ death ; and was numbred with the  
“ wicked : He bore the sins of many ;  
“ and pray'd for his persecutors.

“ All we, like sheep, have gone  
“ astray, we have turned every one  
“ to his way ; and the Lord hath  
“ laid on him the iniquity of us all.

“ He was wounded for our trans-  
“ gressions ; he was bruised for our  
iniquities ;

“ iniquities ; the chastisement of our <sup>Wedn.</sup>  
“ peace was upon him, and with <sup>Morn.</sup>  
“ his stripes are we healed.”

O blessed Jesu, who took’st upon  
thee our infirmities, to bestow on us  
thine own perfections,

Heal us, thou great physician of  
our soul ; and let us sin no more,  
lest a worse thing come upon us.

Heal us by the mystery of thy  
holy incarnation, and the meekness  
of thy humble birth.

Heal us by the precious blood of  
thy circumcision, and the sweet and  
ever-blessed name of Jesus.

Heal us by the gracious manifest-  
ation to the *Gentiles*, and the power-  
ful influence of all thy miracles.

Heal us by the exemplary obe-  
dience of thy presentation in the tem-  
ple ; heal us by the sovereign balsam  
of thy passion.

Heal us by the joys of thy victo-  
rious resurrection, and the triumph  
of thy glorious ascension.

Heal us thou great physician of

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Morn.

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“ gressions ; he was bruised for our  
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rious resurrection, and the triumph  
of thy glorious ascension.

Heal us thou great phyfician of

E

our

Wedn. our soul, and let us sin no more lest  
 Moru. a worse thing befall us.

*Glory be to the Father, and to the  
 Son, and to the Holy Ghost.*

*As it was in the beginning, is now,  
 and ever shall be world without end.  
 Amen.*

All is one to thee, O mighty love!  
 whether joy, or sorrow, so mankind  
 be but saved.

*Here kneel down and say,*

The Prayer for WEDNESDAY  
 Morning.

O Thou who didst permit thine  
 own disciple to sell and after-  
 wards betray thee to thine enemies,  
 and was content to be apprehended  
 by them; enable me to imitate  
 under all injuries and oppressions, that  
 meekness which admitted the traitor's  
 kiss, and surrendered thy person to  
 those whom thy word had struck to  
 the ground: And save me.

O thou, who by the crowing of a  
 cock didst call back thy fallen A-  
 postle

for the SACRAMENT. 51

postle to a sense of his sin and infir-<sup>Wedn.</sup>  
mity; grant me like him, to take <sup>Noon</sup>  
warning by the same signal, to re-  
tire into myself, and weep bitterly  
for my offences, and then do thou  
accept my repentance: And save me.

*Here add, I return thee my hum-  
ble and hearty thanks &c. sequel of  
Morning Prayer as p. 6.*

WEDNESDAY NOON. <sup>Wedn.</sup>  
<sup>Noon</sup>

*The pious Christian is, on Wednesday  
and Friday's, supposed to fast, and  
consequently may spare, at least, din-  
ner time; but if health will not per-  
mit fasting, nor necessary business  
leisure; let not the pious reader  
think he does amiss if it be neglected.*

*An Examination of the Conscience.*

*Invocation of the Holy Spirit.*

**C**OME Holy Ghost, and shed  
abroad in my soul the rays of  
thy light. Divine comforter of the  
faithful, beloved host of our souls,  
ease of our minds, Come. Repose



Wedn.  
Noon

in our labours, refreshment in our burning heats, consolation in our sorrows, Come. O happy light fill every corner of my heart and of the hearts of all thy faithful, with thy divine brightness; without thy divine grace nothing is good, nothing innocent in man. Wash me from my spots; water my barrenness; heal my maladies; soften my hardness; warm my coldness; draw me from my wandring. Give to my Soul, who trusteth in thy goodness the seven principal gifts of thy grace. Enable me to lead a good life, give me salvation and eternal joy. *Amen.*

## P R A Y E R.

**M**Y God, who art the Father of light, who knowest the most hidden secrets of my soul, and easily penetratest into the very bottom of my heart; cause me to see the abyss of corruption into which I am fallen by my crimes. Grant, Lord, that I may examine my self with an holy severity, and that nothing may escape

escape my knowledge. My God, enlighten the eyes of my heart that I may see the frightful ravages which sin has caused in me. Give me grace to carry the lamp of thy word, into every part of my soul. Grant, Lord, that after having lost a treasure so precious as was the innocence thou hadst given me, I may know by what unhappiness I am fallen into the frightful state into which I see my self reduced. Thy word, Lord, is a most faithful mirror which deceives no one, flatters no one, but represents the soul such as it truly is. It is the light which shall conduct my steps in the examination I am about to make. Grant, O my God, that I may with humility bear to see myself such as I am. That I may see the deformity of my soul, and that the horror which I shall have of it may lead me to ask of thee by continual groanings, grace to be delivered from it.

Wedn.  
Noon

## EXAMINATION.

*Upon the first and second Commandments. In the first place.*

**H**A V E I not so loved the world that I have scarcely thought upon God ?

Has not that worldly love caused me to put away the presence of God in all my actions ?

Till such a day, or till such an age, that is, during the greatest part of my youth, have I thought of any thing else but the world ? when I have prayed to God, or gone to church was it not through custom and without any true piety ?

Can I say that I have yet produced any act testifying my love of God which was sincere ?

Have I not lived even whole years without considering the obligation I had to love God ?

Though I have done some outward acts of piety, was it not the love of the world, rather than the love of God which moved me to those acts ?

Ha



for the SACRAMENT. 55

Has not my whole inclination hitherto been to make the world love me, and to be esteemed by it? Wedn.  
Noon

Have I not done many things to shew the world that I have loved it; that I would please it; that I would entirely give myself to it?

When God has enlightened me to shew me my wandring, and moved me to amendment; have I not rejected and despised his motions, or at least always resisted them?

Have I not professed to love God, but lied unto him, since I have never prefer'd his law and will to the vanities of the world?

P R A Y E R.

Thy word assures us, O my God, that *the love of the world is enmity against thee*, and yet I have loved this miserable world, [from my infancy till now] and so made myself thy enemy: Seeing I am guilty of so horrible an infidelity against thee, O my God, give me an abundance of tears which may not be dried up till I have obtained

Wedn. obtained thy pardon. Destroy, Lord,  
 Noon that abominable love. Pluck it from  
 my heart by thy grace. And establish there thy charity. Grant that I may consecrate it entirely to thee, and that I may love thee only, the rest of my life.

2dly, Have I not loved the riches of the world, being too much attached to the good things which God hath given me?

Have I not *violently* desired to augment them, and I am not entirely abandoned to grief when any loss happens to me.

Have I not through covetousness or avarice refused my servants the just recompences that were due to them?

Have I not kept back my workmen's wages, or caused them to wait too long in expectation of receiving their wages from me, which may perhaps have been loss to them? Have I not through avarice refused to give them as much as their work deserved?

Have I not been too sparing in order

der to enrich myself, rather than to succour the poor by my superfluity? Wedn.  
Noon

Have I not passionately desired to enrich my heirs and other relations, even by unjust means?

Have I not been impatient to see them advanced to a higher condition? Have I not been so long occupied about the means of advancing myself or them, as to have caused so many distracting thoughts during the publick prayers of the Church, that I have not once attended the publick worship of God as I ought to have done?

In fine, have I not all the marks possible of a person who very much loves riches, and whose heart is possessed by continual avarice?

Have I not resisted the good motions of God's spirit which would have carried me to put all my trust in him?

### P R A Y E R.

O my God, I have been an idolator; since *covetousness* is a kind of *idolatry*.



Wedn. *latry. There is nothing more wicked than*  
 Noon *a covetous man ; and yet I have loved*  
 ~~~~~  
 riches with an ardent desire. Destroy this pernicious love. Take from my heart that criminal concupiscence. And may I always remember that he is too covetous who is not content with thee, my God, from whom all good things do come.

3dly, Have I not loved the honours and grandeurs of the earth? Have I not prided myself upon being born in an elevated condition? Or Have I not been ashamed of being born in such a one as is esteemed despicable in the eyes of the world? •

Have I not drawn subjects of vanity from my birth?

Have I not gloried in the number of my servants? Have I not commanded them with pride?

Have I not loved and sought after great employments? Have I not endeavoured to procure considerable establishments by serving persons of great quality, without taking pains to know whether it was the will of God?

That

That is, have I not thrust myself in-
to such affairs when providence seem-
ed to point me out another path?

Wedn.
Noon
~

Have I not done base, and mean,
and scandalous things, unworthy chris-
tian generosity, to acquire the friend-
ship of such persons?

Have I not praised and flattered
them to their faces? Have I not pre-
tended to approve, esteem, and ad-
mire their doings, tho' I have con-
demned them in my heart?

Have I not many times desired to
be in their place, and in the same
grandeur with them?

Have I not been ambitious for my
relations as well as for myself?

Have I not abused the authority
which I have had?

Have I not despised my inferiors,
and much esteemed myself?

P R A Y E R.

Lord, who assurest us that *he*
who is highly esteemed among men
is an abomination in thy sight, give
me grace to despise all the vain ad-
vantages

Wedn. advantages of the age, and to learn that
 Noon all that is great, is almost always a
 great hindrance to salvation. Let me
 learn of thee, my God, to be truly
 humble in heart, and to look upon
 what is esteemed by the world, as a
 vain illusion with which men are too
 oft bewitched.

4thly. Have I not passionately
 loved pleasures? Have I not frequent-
 ed unlawful diversions? Have I
 not enticed my friends to these most
 dangerous diversions? Have I not
 too eagerly sought after all the pub-
 lick diversions of the age?

Have I not loved with too eager
 a desire, good cheer and delicacy in
 eating?

Have I not loved what the world
 calls jesting? Have I not passionate-
 ly loved gaming, musick, been pleas-
 ed with prophane songs, [from such
 an age] have I not apply'd myself
 to search after all sorts of diversions?

Have I not engaged many persons

to

for the SACRAMENT. 61

to live like myself in a prophane and pagan-like manner?

Wedn.
Noon

When I have met with persons who have scrupled to go to obscene plays, leud houses, or or other unlawful diversions, have I not jok'd 'em upon it, and set myself to persuade them that there is no harm in them?

Have I not endeavoured to make them ridiculous, and to have it thought that they were in an error, because they condemned what too many in the world approved?

On the contrary, have I not praised those who have flattered my passions, and justified my irregularities, and thus fallen under the curse which the prophet Isaiah threatens those with, who *call evil good, and good evil?*

5thly. Have I not loved my relations with a love of *desire*? Have I referred to God the love which I had for them?

Have I not given them a part of my heart only, but also given them the entire possession of it?

F

Have

Wedn.
Noon

Have I not been *excessively* uneasy when any affliction has happened to them? Have I not murmured at their deaths? Have I not shewn so foolish a grief that I have scandalized, by my weakness and littleness of my faith, those who have been witnesses of it?

Have I been willing to submit to the will of God, or have I not wished that my own might always be done?

Has not that irregular love for my relations caused me to hinder them from practising the more severe duties of religion, and caused them to break the fasts prescribed by the church, of which they profess themselves to be members, without any real necessity?

When I have lost the grace of God by a crime have I been affected with that frightful loss? And when I have lost a relation or a friend, have I not shed many tears, and refused all comfort, thereby shewing assuredly that I loved them more than God.

PRAYER

P R A Y E R.

O my God, since the excess of grief and joy which come from the love of the world are equally criminal; give me grace for the future to be insensible to either; neither to love nor fear, to rejoice nor be afflicted but according to thy gospel.

6thly. Have I not been filled with an overweening conceit of myself? Have I not esteemed myself above others, by almost always pressing that my sentiments should be followed, and been very angry when they were not? Have I not retained little aversions against those who have opposed them? Have I not boasted of many of my actions in order to procure esteem?

Has not that prophane desire of being esteem'd, been the motive of my despising appearance and fashion, thinking by that means I should seem more holy than others?

On the contrary, at other times, have I not sought after show and

Wedn.
Noon

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On the contrary, at other times, have I not sought after show and

Wedn. fashion, that I might appear as great
Noon as my neighbours?

Have not I felt a secret joy when I have heard myself spoke of? Have I not even affected to engage others in discourses which might be advantageous to me?

Have I not been pleased to know that I have been praised, and that an undue esteem has been testified for me? Have I not been very civil to those who have done it; and on the contrary been cold and resenting toward those who have censured my actions, put bad constructions upon them and told lies of me? Have I not shown immoderate resentment, and given cause of scandal or offence to those I have complained to?

Have I really like as a christian ought to do, suffered one single contempt?

Have not the greatest part of my good works been the effect of the love which I had for the esteem of the world? Have not I done some readily and fervently, because they were

were known of men; and should ^{Wedn.} have neglected or deferred them, if ^{Noon} they had been known to God only?

Has not this same desire, of being esteemed, caused me to undertake the cause of the poor, and seek means to succour them? And have I not repented of having done it when what I have done has not been approved; have I not given myself up to murmuring, and abandoned all?

Have I not been at great expence to ease myself of some inconsiderable infirmities, whilst the poor have been pressed down with misery?

Have I not fallen into great impatience against God, myself, and my servants?

Being reprimanded for my faults have I not insisted that I was not guilty, seeking excuses and making use even of lies to justify myself?

When I have done any thing that was praise-worthy, have I not attributed the glory to myself? or have I not pretended to share it with God? Nay, have I not even maintained that

Wedn. the greatest part of it was due to
Noon my own efforts, and that all did not
come from God?

Have I not, as much as I could, diminished the esteem my neighbour had acquired; put malignant interpretations upon his most innocent actions? Has it not been some uneasiness to me to hear him praised, lest the esteem had for him, had lessened that might have been had for me?

Have I not sometimes spoken of my faults that I might be esteemed humble?

Have I not been easy and complaisant that I might gain love and respect?

Have I not excessively loved myself, and chiefly by indulging bodily ease, and so neglected the care of my family, and the education of my children? Have I not left them entirely to the care of servants, and by horrible excess of delicateness, scarcely vouchsafed to go into their chamber to see them when sick?

Have

for the SACRAMENT. 67

Have I been able to bear the least ^{Wedn.} disappointment in drinking, eating, ^{Noon} sleeping and other bodily wants? ~

Have I not spent a part of the night in play and diverting myself with the world, and afterwards slept to an unreasonable hour in the morning?

Was not my first thought when I awoke either to divert myself or give needless ease to my body?

Has not the love of ease led me to a life quite soft, profane, and altogether heathenish? Have I not spent many whole hours in dressing and adorning myself, in admiring myself in a glass? Have I not kept servants the whole morning to assist me in this?

Have I not read, or with pleasure heard, prophane books read, which were only capable of filling my mind with foolish and wicked notions?

In a word, may I not truly say that I have lived only for myself; and by an horrible injustice wished that others might also love me alone,
and

Wedn. and that each one might live accord-
 Noon ing to my inclination?

Yet in these diverse and so criminal dispositions have I not approached God's Altar without a sincere resolution of amendment?

P R A Y E R.

O my God, since the first and greatest of thy commandments is to love thee with all our heart and with all our soul, am I not guilty of the greatest of all crimes, having always failed of loving thee, and having lived only to myself? Vouchsafe to pardon me so horrible an injustice, and grant me grace for ever to renounce myself, that I may live to thee alone.

Upon the Third COMMANDMENT.

HA V E I not many times rashly, falsely, vainly or adventurously sworn by God's holy name? Have I not blasphemed it? Have I not sworn in common conversation,

when

when speaking to servants or workmen? ^{Wedn.}

Have I not gloried in this wicked manner of swearing? ^{Noon}

Have I not been the cause of other people's swearing, obliging them to swear by not believing their words?

Have I not contracted a habit, a kind of necessity of swearing, upon every occasion?

From [*such an age*] have I passed a day without blaspheming God's name?

Have I not sworn by my faith, without any scruple or necessity, almost as often as I have spoken?

Have I not sworn by giving myself, [my wife, my children, or servants] to the devil so many times that I cannot remember them?

Directions.

(Here a wife may ask herself have I not given my husband some sort of an occasion to swear? And the children and servants the same with respect to their Father and Master?)

Have I not given offence to my neighbour by my frequent blasphemies? Have I not despised and jeer-

jeer-

Wedn. ed those who have reprimanded
Noon me, and taken occasion to swear the
more?

Have I not pretended to justify myself by saying, *I do not believe I did swear; or I only swore by custom, and do not believe the sin can be very great?*

Have I not rejected all the motions of God's spirit moving me to forsake this sin? Or have I not committed it to be like the irregular people of the world?

Have I not sworn that I would commit sins, or not do good actions when I have been spoke to about them?

Have I not made a mock at my promises, failed of my word, and promised with a design never to perform? Have I not publicly refused to confess God's name when called to it? Have I not tamely endured to hear it dishonoured?

PRAYER

for the SACRAMENT. 71

P R A Y E R.

Wedn.
Noon

O my God, my sins are more in number than the sands of the sea! How many times have I sinned against thee, by oaths and execrable blasphemies without reason, necessity or profit! O let me lament and bewail my grievous offences, and do thou pity and pardon me. From all the hateful violations of thy love which I have been guilty of, and from the vengeance they justly deserve, O my God, O Almighty deliver me, and deliver all faithful people. O thou who art a jealous God, I earnestly pray that thy love may so prevail over our hearts, that we may sadly lament and abhor all the abominations by which thy ever-blessed name, is alas! alas! daily, hourly blasphemed, and may never more provoke thee.

Upon the fourth Commandment.

HAve I not neglected to attend the publick offices of the Church on the Lord's day?

Have

Weds.
Noon

Have I made use of every opportunity God's providence hath given me to receive the Holy Sacrament, not only on Sundays but on other Festivals, appointed by that church, of which (tho' unworthy) I am by divine providence a member?

Have I not spent those times in sin and vanity?

Have I not employed myself or my children or servants in unnecessary business?

Have I allowed my dependants liberty and leisure to worship God, in publick and private?

Have I not wickedly thought that there lay no obligation upon me to attend the publick worship?

Upon the Fifth COMMANDMENT.

HAVE I not been proud, or negligent towards my inferiours? Have I not been unnatural to my children?

Have I not dishonoured my superiours by despising them, speaking evil of them, or by irreverent behaviour

our towards them? Have I not been ^{Wedn.} disobedient or disrespectful to my pa- ^{Noon} rents? Have I not put them into indecent heats, by my bad behaviour, and so been the occasion of their erring in that particular? Have I not been ungrateful towards them? Have I not murmured at their correction? Have I not spoken contemptuously of them? Have I not discovered their failings without necessity? Have I not wished their death? Have not I threatened them, nay been so unnatural as to lift up my hand against them? Have not I vexed and fretted them, and caused their sickness?

Have I neglected to serve, refused to succour, or by my ill example been the cause of my brothers, or sisters, or neighbours falling into the same sin? Have I not been ashamed of my parents?

Have I not been disobedient to my spiritual pastors and masters? Have not I defrauded, robbed, or undervalued them? Have I not despised their admonitions?

G

Have

Wedn. Have I not been guilty of rebell-
 Noon ing, reviling, or murmuring against
 ~ my lawful temporal governors?

Have I not been false, or negligent, or refractory to my masters, or mistresses, who from time to time may have had a right to command me? Have I not been guilty of rudeness, ingratitude or treachery, want of brotherly love and unfaithfulness?

Let fathers and mothers more particularly examine themselves with regard to their children.

Whether they have taken care to bring them up in piety? Instructed or caused 'em to be instructed in the christian faith and manners? Taught 'em to pray? Before engaging them in the world endeavour'd to find out what God's providence seem'd to chalk out for them? Have not engaged 'em in dangerous company under pretence of seeing the world? Have not inspired them with the spirits and maxims of the world? Have endeavour'd to hinder them
 from

for the SACRAMENT. 75

from following the world in their^{Wedn.}
conduct. Have not procured em-^{Noon}
ployments for 'em thro' avarice or
ambition, without regarding the sal-
vation of their souls?

Whether they have not constrain-
ed them to undertake employments
they were not fit for?

Whether they have not allowed
them to go to criminal diversions fre-
quently?

Whether they have kept a strict
eye over the company of their daugh-
ters?

Whether they have allowed them
substance?

Whether they have not cursed or
ill used them in passion?

Whether they have not set 'em
bad examples? Chastized 'em as chris-
tians? Have not accustomed them to
luxury or vanity? Testified to each
one an equal affection. Not wasted
their patrimony by debauchery?

*Marry'd persons may, by a serious
reflection, find out other sins, that they
may have fallen into. Magistrates,*

Wedn.
Noon

*Governors, Officers and soldiers, may
examine themselves by their offices;
and servants by their respective duties.*

Upon the sixth Commandment.

HAVE I not ill used or struck and beaten my wife, children, or Servants, or others, thro' passion and without cause? Have I not been guilty of hatred or revenge? Have I not continued in that way a whole day, week, month, year; doing what I could to hurt? Have I not cursed my enemies, or rejoiced at their affliction? been grieved at their prosperity? wounded or murdered, or employed others to harm them?

M O T H E R S,

Have I not procured or occasioned abortion? Have I taken proper care of my children?

Have I not needlessly endangered my own life?

Have I not murdered souls by encouraging, ensnaring, tempting, commanding them to sin?

Have

Have I not kept persons in prison ^{Wedn^s}
for debt who cou'd not possibly pay? ^{Ncon}
Neglected to relieve the poor and
needy? Been the cause of quarrels?
Neglected to ask pardon for offences
committed? Have I not been impa-
tient under my afflictions? Wished
for death before God's time? Curs-
ed those who have afflicted me?
Have I not neglected to reprove those
who have sinned before me? Per-
secuted and calumniated good peo-
ple?

*Upon the Seventh COMMANDMENT,
and part of the Tenth.*

HAVE I earnestly strove to
conquer my natural inclina-
tion to impurity? To banish from
my mind impure thoughts; from my
mouth words; from my eyes and
ears, books, songs and pictures? Have
I not on the contrary indulged my-
self in impurities not fit to be nam-
ed? Have I not boasted of, and glo-
ried in, what ought to have been
reflected upon with horror and con-
fusion;

Wedn.
Noon

fusion? Have I not been often guilty of intemperance in eating, drinking, sleeping, or indulging myself in idleness? In a word, Have I not been guilty of adultery in the highest act, by defiling my neighbour's bed or at least coveting his wife?

Upon the Eighth and Tenth COMMANDMENTS.

HAS not a violent desire of becoming rich caused me to seize upon what did not belong to me, by theft, by unjust process at law, or some other unlawful way? Have I not retained my neighbour's goods when found? Neglected to make restitution when it was in my power? Have I not become an insolvent debtor thro' my own fault? Been guilty of fraud in trade, paid bad coin, used bad weights or measures, concealed the defects of my goods, and cried down the value of other people, entered into combination to the detriment of the publick and oppression of the people, taken advantage of

for the SACRAMENT. 79

of the necessities of others? Have I ^{Wedn.}
not detain'd *the hire of the labour-* ^{Noon}
er, a sin which cries for vengeance
in an extraordinary manner? Have I
done my utmost to pay what I have
borrowed? Have I not been guilty
of breach of trust, or removing land-
marks, wasteful prodigality, avariti-
ous gaming, or idle begging? Been
outrageous towards the fatherless, wi-
dow, or stranger; kept cloaths by me,
which were of no use, that might
have cloathed the naked?

Have I not possessed benefices in
the church without rendering her any
service? Have I not received the re-
venues of many benefices without
acquitting myself of the offices to
which they obliged me? Held them
without any necessity or publick uti-
lity to the church, and that many
years, not residing upon the place?
Have I not wasted this money in ir-
regular living, in keeping too many
horses and dogs, when the poor have
wanted bread and could not get it at
my door? Have I not accepted of be-
nifices

Wedn. nifices without design to serve the
 Noon church. Spent my time at court and
 never thought of my charge?

W I V E S.

Have I taken nothing unknown to my husband? Ruined or incommoded his family by gaming or luxury?

Justices of the peace and mayors of corporations, &c. may examine themselves by the duties they owe to God and their neighbour, in their respective callings?

Upon the Ninth Commandment.

HAVE I not told many lies either to excuse myself or to procure esteem, or thro' a bad habit? Been the occasion of much hurt to my neighbour by that means? Been guilty of false accusations, or glosses, or pleadings, or testimonies, or sentences in courts of judicature, by concealing or overspeaking, or perverting right and truth; censoriousness and slander, detraction and calumny, forced consequences, or invidious

vidious reflections, scoffing, or exposing the infirmities of others, whispering, tale-bearing, or raising of evil reports, suspicions or jealousies, and evil speaking, equivocations and dissembling, flattery and lying.

Wedn.
Noon

O My God, what sins have I committed? 'Tis only thy blood can wash me clean. Lord, grant that I may so weep for the death of my soul, that thou mayest vouchsafe to receive it. O my God when in any of thy commands a duty is enjoined, love tells me the contrary evil is forbidden; when any evil is forbidden, love tells me the contrary duty is enjoined; O do thou daily increase my love to good and my antipathy to evil.

Thus we have given the reader a catalogue of sins by which if he has been negligent in learning his duty, he may find wherein he has transgressed, and then if he “repents him
“truly of his former sins, has a lively and stedfast faith in Christ his
“Saviour, amends his life and is
“in

Wedn. " in perfect charity with all men ;"
 Noon he will be a meet partaker of the Holy Sacrament. If he repents him truly of his former sins he will forsake them, and then so particular an examination will not be more necessary when he comes to the sacrament than when he approaches to God in prayer.

And tho' his daily failings in his duty, his frequent, involuntary, and unavoidable surprises, and surreptions, and wandrings will afflict and humble him, and the infirmities of lapsed nature create in him a kind of perpetual martyrdom, because he can no more love, no better serve his God ; yet he will consider that our most compassionate Father in the covenant of grace requires sincerity, not perfection. ii. Cor. 8. 10.

When he has set his sins full in his own view (for he needs not inform God Almighty of them) he may at a convenient season on Wednesday and Friday express his repentance in the following

PENITENTIAL

for the SACRAMENT. 83

PENITENTIAL PRAYERS, for ^{Wedn.} Friday
Wednesday and Friday.

*To be used at 9, 12, or 3 o'Clock; or at any
Time of the DAY.*

In the name of the Father, and of
the Son and of the Holy Ghost. *Amen.*

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

ALMIGHTY God, Father of our
Lord Jesus Christ, maker of all
things, judge of all men; I acknow-
ledge and bewail my manifold sins
and wickedness, which I from time
to time most grievously have com-
mitted, by thought, word, and deed
against thy divine majesty, provok-
ing most justly thy wrath and
indignation against me. It grieves
me, O most amiable goodness, it
grieves me that ever I offended thee;
(1) by loving or delighting in any
thing more than in thee my God,
my chiefest good; by preferring plea-
sure, profit, or honour before the
performance

Wedn performance of my duty; (2) by en-
 Friday tertaining vain, wandring, imperti-
 nent thoughts in time of devotion;
 (3) by falsely, rashly, vainly, ad-
 venturously swearing by thy most
 sacred name; by irreverently using
 it upon vain or trifling occasions;
 (4) by neglecting to attend thy pub-
 lick worship [and in particular to re-
 ceive the Holy Sacrament to my soul's
 health] [spending the time in sin and
 vanity] O Lord God most gracious
 and reconcileable pity and pardon me.

It grieves me, O most amiable
 goodness, it grieves me that ever I
 offended thee; (5) by pride, haugh-
 tiness, or negligence towards my e-
 quals or inferiors; by any undutiful-
 ness towards my superiors, spiritual,
 political or natural. (6) I lament O
 Lord! for all the countenance which
 I have given to other men's sins, or
 compliance with them, or neglect to
 reprove the same when I had a call
 obliging me so to do; for all the pro-
 vocations which I have ever given o-
 thers; and for all the sinful passion
 which

which I have ever shewn; and op- ^{Wedn.}
probrious speeches which I have ever ^{Friday}
used; and ill will which I have ever
retained towards them, when at any
time they have provoked me; for
all the ungrounded jealousies, and e-
vil and uncandid surmises, and for
all the back-bitings and evil-speak-
ings which I stand guilty of towards
any. [For all my deafness to the
cries, or narrowness of heart in re-
lieving the poor and needy;] It
grieves me, O most amiable good-
ness, it grieves me, that ever I of-
fended thee; (7) by impure thoughts,
words, or actions; by intemperance
in eating, drinking; (8) by [thiev-
ing,] [cheating,] [unjust detaining,]
[oppression,] [idleness,] [prodigality.]
(9) By [false evidence] lying, slan-
der, tale-bearing, flattery; (10) co-
vetousness, envy at the prosperity of
others, discontent with my own con-
dition.

H

O Lord

Wedn.
Friday

O Lord God, most gracious and reconcilable, pity and pardon me.

Lord have mercy : I beseech thee to hear me good Lord.

O Eternal God, who art plenteous in mercy and compassion, who hast made manifest the constitution of the world by thine operations therein, and preservest the number of thine elect : O God, the lover of compassion, shew me the way of repentance, and accept my return and confession ; beat down satan under my feet, deliver me from the snare of the devil and the Incurfion of evil spirits, and preserve me from all impure thoughts, all wicked words and all unlawful deeds ; forgive me all my sins voluntary and involuntary, blot out the hand-writing that is against me, and write my name in the book of life ; cleanse me from all filthiness of flesh and spirit, and keep me always united to thy holy flock : Thou knowest my frame ; and who can glory that he hath a clean heart ;
or

for the SACRAMENT. 87

or who can say that he is pure from ^{Wedn.} sin? For we are all worthy of pu- ^{Friday} nishment. But since there is joy in heaven over one sinner that repenteth, grant that I may turn from every evil work, and constantly practice all that is good: O God, thou lover of mankind, do thou accept my petitions, restore to me the joy of thy salvation, and strengthen me with thy free spirit, that I may never fall or be shaken again, but may be made worthy of thy adoption, and may obtain everlasting life, through Jesus Christ our Lord; O thou who didst accept the repentance of the *Ninevites*; who wouldst have all men to be saved, and come to the knowledge of the truth; who didst receive again the prodigal son, who had spent his substance in riotous living, with the compassionate bowels of a father on account of his repentance: Do thou now accept the repentance of me thy suppliant, for there is no man that sinneth not against thee; and if thou, Lord, wilt mark what is

Wedn. done amiss, O Lord, who may abide
 Friday it? But with thee there is mercy and
 propitiation. Restore me therefore to
 thy gracious favour, through Christ
 our God and Saviour, by whom glory
 and adoration be to thee, in the Holy
 Ghost, world without end. *Amen.*

Turn thou me, O Lord God, and
 so shall I be turned. Turn, O Lord,
 the whole stream of my affections
 from sensual love to the love of thee.
 O my God, let thy heavenly love be
 the constant byass of my soul: O
 may it be the natural spring and weight
 of my heart, that it may always move
 towards thee.

O heavenly Father, accept my im-
 perfect repentance, compassionate my
 infirmities, forgive my wickedness,
 purify my uncleanness, strengthen
 my weakness, fix my unstableness,
 and let thy love ever rule in my heart,
 through the merits, and sufferings,
 and love of the son of thy love, in
 whom thou art always infinitely plea-
 sed. *Amen.*

*Our Father who art in heaven; &c.
 The*

for the SACRAMENT. 89

The reader will take notice that in ^{Wedn:}
the confessional part of these penitential ^{Friday}
prayers I have inclosed some sins with-
in crotchets or hooks, which he may
be supposed not to have been guilty of,
that he may, till better acquainted with
the form and himself, more easily omit
in the recital, as they will be better
caught by his eye, if his mind should
be in any measure absorbed.

The Meditation for WEDNESDAY ^{Wedn:}
EVENING. ^{Even.}

*Upon our Lord's Lamb-like patience,
with regard to the treachery of Ju-
das.*

WH Y art thou so vexed, O ser-
vant of God, and why is thy
soul thus disquieted within thee?
Thou art reviled by the tongues of
insolent and unjust men; And does
that opprobrious language, or these
wrongful aspersions upon thy good
name, provoke these sighs, and tears,
and bitter lamentations? Alas! these

ought

Wedn.
Even.

ought not greatly to move, these ought not at all to surprize thee. Hast thou forgotten what Master thou serveſt, what contumelious treatment he met with upon earth from lying and licentious tongues; and what ſort of uſage he hath warned thee to expect, by ſaying, *The diſciple is not above his Maſter, nor the ſervant above his Lord. If they have perſecuted me, they will alſo perſecute you, and if they called the maſter of the houſe Beelzebub, how much more ſhall they call thoſe of his houſhold?* Theſe injuries and blaſphemies, O meek and patient Jeſus, thou didſt endure, though frequently repeated. And when thy enemies, not content to vent their rage in bitter expreſſions of hatred and contempt, went about to ſtone thee, and attempted thy life, ſtill thou didſt bear with them, and wouldſt not revenge the miſchiefs they intended, but ſtoodſt before them *as a man that beareth not, and in whoſe mouth is no reproof.*

And in this merciful and forbearing temper thou didſt perſevere to the
end

for the SACRAMENT. 91

end : For, when at last thy enemies ^{Wedd.}
had purchased thy most innocent and ^{Even.}
precious blood, and bargained with
thy own disciple, that son of perdition,
to sell thy life for thirty pieces
of Silver, the same meekness was emi-
nently conspicuous to that vile wretch,
who betrayed thee into the hands of
those who sought thy destruction.
Those treacherous practices were not
hid from thee, but thou sawest the
naughtiness of his heart, when in the
last supper thou kneeledst down be-
fore him, and without any distinction,
didst, among the rest, wash even those
curled feet of his, which were swift
to shed thy blood ; and wipe them
with thy holy hands. So invincible
was thy patience, when yet thy power
could have crushed him to pieces, and
in a moment defeated all his villai-
nous designs. And shall we who are
but dust and ashes, cherish angry re-
sentments after such an example to the
contrary ? shall we suffer pride to tran-
sport us beyond ourselves, and swell
with impatience and fury implacable
against

Wedn.
Even.

against our bretheren and equals, who do us wrong? Nay, but, O man, look upon this astonishing instance, this perfect emblem of meekness and humility. See the blessed Jesus, the maker of the universe, the terrible and almighty judge of quick and dead, kneeling at the feet of his own servant, and his own creature, of the abandoned wretch, who [had sold, and afterwards] betray'd him. Observe what a proof this Saviour gave, of his being what he declared himself to be, *meek and lowly in heart*, and let this reflection shame thee out of thy pride, and make thee blush at thy anger and impatience.

Consider again, how great a tenderness he shewed for that vilest of the sons of men, and how far he consulted his modesty, had there been yet any remains of it, who would not discover his wicked designs, nor put him to open shame, by reproaching him with them directly, before his brethren; but took the gentlest method of admonishing him, by hint-
ing

ing to him, that he was conscious of ^{Wedn.} his malicious intentions, in that ob- ^{Even.}scure but significant reproof, *what thou dost, do quickly*: And yet notwithstanding all these intimations, he was not brought off from his hellish purpose, but rather hardened in his wickedness. For the text tells us *he went out immediately*, and laboured to accomplish his villainy forthwith. Good God! how obstinate, how inflexible a perverseness was this! How may we apply to that profligate Apostle what the prophet says of the devil himself, *How art thou fallen from heaven, O Lucifer, son of the morning*? Thou that didst once shine so gloriously, that wert admitted into fellowship with the citizens of heaven, and a companion, and constant attendant upon the word of God himself! What an amazing, what a deplorable change is this! that thou should now be numbred among the children of darkness, and despair; and after having been so long sustain'd with the delicious bread of life, should

Wedn.
Even.

should at last choose dung and death? Then blessed Jesus, when this polluted creature was separated from their company, thy family was pure and bright, like the holy Angels above; then was this happy assembly made to drink largely of those divine instructions which flowed most plentifully out of thy holy mouth: Then didst thou proceed to pour out in great abundance, those spiritual comforts, and supporting promises which the other disciples were qualified to receive, but that profane wretch had rendered himself altogether incapable and unworthy of. So careful wert thou not to cast thy precious pearls before swine, so liberal of them to those well-disposed minds who were desirous to be enriched, and prepared to improve by them.

The Prayer for *Wednesday Evening*.

HOLY Jesus who didst condescend to have thy precious life conspired against by the Jews, and to be sold by one of thine own disciples

for the SACRAMENT. 95

disciples for a vile price, deliver me ^{Wedn.} from the conspiracies of all my ene- ^{Even.} mies, ghostly and bodily; and especially from the treachery and corruption of my own deceitful heart, and from the rebellion of my flesh, which, for the sake of vile things and of no value, daily betray my soul to sin and satan, the great enemies of my life in grace and glory. Suffer me not to be tempted above what I am able to bear; O deliver me from the evil one. *Amen.*

Here add, I return &c. sequel of Evening Prayer, as p. 17.



The

Thurs. The Meditation for THURSDAY
Morn. MORNING.

Upon the holy Eucharist, the Sacrament of the Lord's last Supper, which he instituted on Thursday Evening, after Judas had promised (on the Wednesday) to deliver him into the hands of his enemies.

How admirably, O Lord, has thy wisdom contrived our salvation; in infusing even by our senses grace into our souls!

How great is the multitude of thy loving-kindnesses, which thou hast laid up for them that fear thee?

WHERE O thou boundless ocean of charity, where will thy overflowing streams stay their course?

We and our ingratitude strive to oppose thee, but nothing can resist thine almighty goodness.

When

When the impiety of man was at ^{Thurs.} the height and their treacherous heads ^{Morn.} plotting to betray thee :

Then did thy wisdom mercifully consult to overcome our malice with thy bounty.

Immediately thou contrivedst an admirable way, to invite all the world to a feast of miracles :

A feast where thy sacred body should be our food, and thy precious blood our drink.

A feast in which are continually wrought new miracles of love for us.

And as if it had not been enough have given thyself on the Cross for us ; thou hast found out a Way to give thyself to us in the holy Sacrament.

To unite us in thyself with the most intimate Union that it's possible to conceive, and which we can better feel than express.

For what greater Mercy and Bounty can be extended to us, poor Mortals, than for our Redeemer to become the very Food of our Souls ?

Thurs. To become the Life, the Strength,
 Morn. the Support and Comfort of our Be-
 ings:

Nay, to become even one with
 me, and be unto me the very Soul
 of my Soul.

O Lord my God, this is so incon-
 ceivable a Blessing, this is so divine
 a Union,

That the very Angels who so
 much desire to look into the great
 Mystery of our Redemption,

Do croud about our Altars, and
 with awful Admiration contemplate
 thy wonderful Condescension in it,

What Thanks then, gracious Lord,
 can I return thee for those Wonders
 of Love, thou hast shew'd to me a
 wretched Sinner; which those bless-
 ed Angels above, who never sinned,
 so diligently attend, so much ad-
 mire?

A Feast, where thy whole all-
 glorious Self is freely given to the
 meanest, if truly-prepared Guest.

A Feast of Peace, and Love, and
 incomparable Sweetness, to which
 thine

for the SACRAMENT. 99

thine own blest Mouth thus calleth ^{Thurs}
us : ^{Morn.}

Come to me, all ye that labour for Holiness, and are oppressed under the Weight of your Sins.

Come to me, ye that hunger after Heaven, and thirst to drink at the Fountain of Bliss.

Come to me, and I will refresh you with the Wine of Gladness, and the Bread of Life.

Come, you that are weak, that you may grow strong, and you that are strong, lest you become weak,

Come you that have Leisure, and here employ your Time : Come you that are busy, and here learn to sanctify your Employment.

Come all and gather freely of this celestial Manna, and fill your Souls with the Food of Angels.

Thus does our gracious Lord invite, and shall we go? Shall Sinners dare to sit down at his Table?

Thus he invites, and shall we not go? Shall Wretches presume to refuse his Call?

Thurs.
Morn.  Rise then my Soul, and take thy swiftest Wings, and fly to the Presence of this great Mystery.

How admirable, O Lord, has thy Wisdom contrived our Salvation ; infusing even by our Senses Grace into our Souls !

How great is the Multitude of thy loving Kindnesses, which thou hast laid up for them that fear thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The PRAYER for Thursday Morning.

ALmighty God, Father of our Lord Jesus Christ, who has purchased to thyself an universal Church, by the most precious Blood of this thy dear Son ; and hast established therein holy Mysteries, as sure and conspicuous Pledges of the exceeding great Love of this our Master and only Saviour, and for a continual Remembrance of his meritorious Death, to our great and endless Comfort :

Comfort : Keep me, I humbly be-^{Thurs.}
seech thee, steadfast in the true Fel-^{Even.}
lowship thereof, the Communion of
Saints ; open my Eyes that I may
behold the Wonders of thy Gospel,
and duly admire and adore the mar-
vellous Steps of thy Providence in the
Government of thy faithful People ;
and graciously secure me by the same,
against all Dimness in my Faith, and
all Coldness in my Charity; and beget
such a holy Fervour in me, by walk-
ing diligently in thy clear Light,
which is so strongly at every Turn
reflected upon me, as may at length
set me heartily on fire, to pass be-
yond all *sacramental Veils*, and eter-
nally behold thee Face to Face ; thro'
the same our Lord *Jesus Christ*, thy
Son, who is the true and living Way,
by which only we can come to thee,
and who liveth and reigneth, and
rejoiceth, with thee, and the Holy
Ghost, now and ever. *Amen.*

I return thee, &c. Sequel of Mor-
ning Prayer, as Page 15.

Thurs.
Even.

MEDITATION for Thursday Evening.

Continuation of the Subject begun in the Morning, that is of the Institution of the Holy Sacrament.

None but infinite Wisdom could ever have invented so strange, and high, and prodigious a Mystery, (as this of the Holy Eucharist,)

None but an inconceivable, infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

LORD, who are we unworthy Sinners, that thus thou regardest our wretched Dust ?

What's all the World compared to thee, that thus thou seemest to disregard thyself ?

'Twas for our Sakes and to draw us up to thy Love, that thou hast commanded us to commemorate and represent thy Passion ;

And present the Merits of it before thy Father on Earth, as thou doest present them to him in Heaven.

'Twas

for the SACRAMENT. 103

'Twas for our Sakes and to help^{Thurs.}
the Infirmities of our Nature, that^{Even.}
thou didst appoint a Commemorative
Sacrifice, of that one Oblation of
thyself once offered upon the Cross;
and Bread and Wine so offered and
blessed, as Symbols of thy Body and
Blood.

Blessed are the Eyes, O *Jesu*, that
see thee in these holy Signs; and
blessed is the Mouth that reverently
receives thee.

Blessed yet more is the Heart that
desires thy Coming, and longs to see
thee in thy beauteous Self.

O thou eternal Lord of Grace and
Glory, our Joy and Portion in the
Land of the Living! What hast
thou there prepared for thy Servants,
who bestowest such Pledges of thy
Bounty here?

What dost thou there reserve in
thy own Kingdom, who givest us
thyself in this Place of Banishment?

How will thy open Vision trans-
port our Souls, when our dark Faith
yields us such Delights?

Nothing

Thurs. Nothing so sweet as to kneel
Even. whole Hours before thee, and, one
by one, consider thy innumerable
Mercies.

What must it be in Heaven to
shine continually before thee, and,
all in one, contemplate thy unspeak-
able Goodness and Glories ?

O my ador'd Redeemer, when will
that happy Day appear, when my Eyes
may behold thee without a Veil ?

When will the Clouds and Sha-
dows pass away, that thy Beams may
shine on me in their full Brightness ?

Object not against me, dearest
Lord, that none can see thy Face
and live.

Those Fears thy Love has chang'd,
and all my Hope is now to live by
seeing thee.

Say not, O thou mild and graci-
ous Majesty, if I approach thy Pre-
sence I must die.

Rather instruct me so to die, that
I may live for ever in thy Presence.

None

for the SACRAMENT 105

None but infinite Goodness could^{Thurf.}
ever have invented so strange, and^{Morn.}
high, and prodigious a Mystery.

None but an inconceivable, infinite
Goodness would ever have imparted so
dear, and tender, and rich a Blessing.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The PRAYER for Thursday Even-^{Thurf.}
ing.^{Even.}

GLORY be to thee O crucify'd
Love, who at thy last Supper
didst ordain thy Holy Eucharist the
Sacrament and Feast of Love.

It was for a continual Remem-
brance of the Sacrifice of thy Death, O
blessed *Jesu*, and of the Benefits we
receive thereby, that thou wast
pleased to ordain this sacred and
awful Rite ; all Love, all Glory be
to thee.

Ah dearest Lord, how little sen-
sible is he of thy Love in dying for
us, who can ever forget thee.

Ah

Thurs.
Even.

Ah Woe is me, that ever a Sinner should forget his Saviour, and yet alas! how prone are we to do it?

Glory be to thee O gracious *Jesu*, who, to help our Memories, and to impress thy Love deep in our Souls, hast instituted the blessed Sacrament, and commands us, *Do this in Remembrance of me.*

O *Jesu*, let the propitiatory Sacrifice of thy Death, which thou didst offer upon the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my Remembrance.

O blessed Saviour, let that mighty Salvation, thy Love has wrought for us, never slip out of my Mind; but especially let my Remembrance of thee in the Holy Sacrament be always most lively and affecting.

O *Jesu*, if I love thee truly, I shall be sure to frequent thy Altar, that I may often remember all the wonderful Loves of my crucify'd Redeemer.

for the SACRAMENT. 107

I know, O my Lord and my God, ^{Thurs.}
that a bare Remembrance of thee is ^{Even.}
not enough, O do thou therefore fix
in me such a Remembrance of thee
as is suitable to the infinite Love I
am to remember: Work in me all
those holy and heavenly Affections
which become the Remembrance of
a crucify'd Saviour.

O thou who didst institute the Sa-
crifice of the Eucharist, the Sacra-
ment of thy Supper, an holy and
perpetual Memorial of thy precious
Body and Blood, make me a thank-
ful and diligent Partaker of the same,
that I may eat and drink thereof never
to Condemnation, but always to the
obtaining Remission of my Sins, and
all other Benefits of thy Passion, and
save me.

I return thee, &c. Sequel of Eve-
ning Prayer, as Page 27.

Frid.
Morn.*The* MEDITATION *for* Friday
Morning.
~

*Upon CHRIST's retiring into the
Garden, and his Sufferings there.*

WHEN thou hadst not only by thy Example, but by thy most divine Discourses, (and by the Institution of the holy Eucharist) inculcated upon thy Disciples, the Duties of Charity and Patience, then didst thou, sweetest Saviour, retreat to a Place, with which thy Betrayer was well acquainted: And this, not thro' Incautiouness, but to meet those Indignities and Sufferings, which thou knewest perfectly well before-hand, would there come upon thee. There did thy Soul confess it's own Amazement, and Heaviness even unto Death. Nor didst thou esteem it any Disparagement to the Perfection of thy divine Nature, to acknowledge those Agonies, under which thy Human laboured, upon the Approach of that Passion, which thou in marvellous Love didst chuse
to

to undergo. Then were thy Bre-^{Frid.}
thren's Ears wounded with that cut-^{Morn.}
ting Complaint, *My Soul is exceeding*
sorrowful even unto Death. There
didst thou fall upon thy Face, and
on thy bended Knees prefer thy Pe-
titions in the Multitude of thy in-
ward Griefs; but still with an intire
Resignation to the Will of God, even
in those Instances to which Flesh and
Blood hath the most irreconcilable
Abhorrence; *O my Father, if it be*
possible, let this Cup pass from me,
nevertheless not my Will but thine be
done. The Sweats of Blood, which
streamed from thy holy Body, and
down upon the Ground, while this
Prayer was uttered, gave abundant
Evidence of the unconceivable An-
guish of thy Soul.

But, O Lord *Jesu Christ*, suffer
me, I beseech thee, to expostulate
with thee a little upon this Occasion.
Whence then, O mighty Lord, could
thy exceeding sorrow of soul proceed?
Whence the incredible Disorder of
mind and body, that could force so
K unnatural

Frid. unnatural a sweat? Whence that so
Morn. earnest and importunate supplication
to be delivered from this bitter cup?
Was not the sacrifice of thyself offered to thy father willingly and freely? Was it not therefore so highly meritorious, because it was thy own choice and voluntary act? And could the Lord of all the world be compelled to suffer any thing, which himself did not permit and entirely consent to? Undoubtedly no *man* did, no man could *take thy life away from thee, but thou layedst it down of thyself*: And therefore we have reason to conclude, that these agonies and prayers were, for our comfort and encouragement, submitted to for the support of thy feeble members; that we should not despair upon the account of human and inseperable infirmities, nor suspect the sincerity of our own hearts, or the mercy of a gracious God in sharp trials; though the weakness of our flesh should give back and endeavour to decline those sufferings, to which our spirit is willing and ready

for the SACRAMENT. III

dy to submit. Not only so, but from ^{Frid.} ^{Morn.} hence too we find fresh motives to love and gratitude. For, the more sensible we are of the frailty of our own nature, the juster value we shall have of that infinite condescension, by which the son of God took it upon him.

And those pangs and prayers are an undoubted proof that thou didst really feel our infirmities, and with a tender and most afflicting sense of pain, run through the thorny stages of thy passion. That expression, *let this cup pass from me*, seems plainly to have been extorted from thee by the vehemence of thy human affections, and in some sense we may have leave to apply to thee, what thou wert pleased to say to thy disciples, *The spirit truly is willing but the flesh is weak*. The readiness of thy spirit, upon this most trying occasion, was manifest beyond all reason of doubt, by many and most deliberate actions.

For hadst thou not been well content, hadst thou not been most reso-

Frid. lutely determined in thy own mind
Morn. to suffer, why didst thou put thy self
in the traytor's way?

Why, when he came with lan-
thorns, and torches, and wea-
pons, and a band of soldiers who
sought thy life, didst thou of thy
own accord go forth to meet them?

Why, when thy irresistible power
had struck their forces to the ground,
didst thou again withdraw thy re-
straint, and make thy enemies able to
take thee?

Why, didst thou declare thy self
the person they sought for, and com-
ply with the signal given by the plot-
ter and ring-leader of all this vil-
lainy?

These circumstances will not allow
to suppose, that thou wert waver-
ing or loth to suffer.

But that which of all others seems
most amazing, is, that thou shouldst
not disdain the caresses of so vile a
miscreant, that thou shouldst kiss that
beast of prey who thirsted for thy
blood; and endure to let thy mouth,
in

for the SACRAMENT. 113

in which there was no guile, touch^{Frid.}
his, that was full of mischief and de-^{Morn.}
ceit, and all manner of malicious
wickedness.

Prayer for *Friday Morning*.

^{Frid.}
^{Morn.}
O Lamb of God, O adorable love,
thy whole life was made up
of sufferings, and that for sinful men,
and in particular for me; O let me
never cease to adore and love thee.
O my Lord, and my God, though
thou didst suffer all thy life-long,
yet thy greatest sufferings were un-
der the Roman Governor of Judea
Pontius Pilate; How great were thy
sufferings, O Saviour of the world,
when the very apprehension of them
made thy soul very heavy, exceeding
sorrowful, even to death, made thee
offer up prayers with strong crying
and tears, that, if it were thy Fa-
ther's will, the cup might pass from
thee, threw thee into an agony and
bloody sweat, insomuch that there
was an Angel sent from heaven on
purpose to strengthen thee!

Frid.
Morn.

O agonizing Love, impress on my Heart so tender a sense of thy sufferings for me, that I may agonize with thee, that I may feel all thy sorrows, that tho' I cannot sweat blood like thee, I may dissolve into tears for thee, that I may love and suffer with thee throughout every part of thy Passion.

O suffering *Jesus*, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve and I love all the way.

I grieve, and I love, when I see thee, O incarnate God, who couldst command more than twelve legions of Angels for thy rescue, out of love to sinners, and in particular to me, one of the vilest of all that number, humbling thyself to be apprehended, and bound by the rude soldiers, as a malefactor.

I grieve, and I love, when I see thee, O gracious Lord, for my sake, betray'd by the treacherous kiss of *Judas*, deny'd by *Peter*, and forsaken of all thy disciples.

“ *Jesus*,

for the SACRAMENT. 115

“ *Jesus*, admirably patient and ^{Frid.}
gentle, who wouldest not reject ^{Morn.}
“ *Judas* from the Company of thy
“ Apostles, nor exclude him from
“ thy Table when instituting the Sa-
“ crament; have mercy upon me:
“ And let not my indignities and
“ infidelities, go so far as to make
“ me, with that perfidious disciple,
“ guilty of the sacriligious profanati-
“ on of thy body and blood:” *But*
by thine agony and bloody sweat, by thy
cross and passion, good Lord deliver me.

I return thee, &c. sequel of Mor-
ning Prayer, as p. 15.

The MEDITATION for Friday ^{Frid.}
Evening. ^{Even.}

O *Jesus* my saviour! How great
must be the enormity of sin!
What an impression did it make upon
thee when the approaching hour of
thy passion laid before thy Eyes the
terrible idea of it! ’Twas the first
bloody scene of all thy sufferings.
Thou

Frid. *Thou beganst to be sorrowful and very*
 Even. *heavy. A deluge of grief broke in*
 upon thy soul, quite overwhelmed
 thy heart, and lay so heavy upon thy
 fearful thoughts that thou wast not
 able to conceal and support the pres-
 sing weight of thy afflictions all alone
 in silence! O my soul, how surpriz'd
 must the three most dear and familiar
 disciples of our Lord be, to see this
 sudden alteration in their dearest ma-
 ster? Like Job's three Friends they
 stood astonished and spoke not a word
 to him, *because they saw his grief*
was very great.

Our saviour could hold no longer,
 but broke out into this doleful ex-
 pression, *My soul is exceeding sorrow-*
ful, even unto death. As if he had
 said, "Ah my dear disciples! If you
 " knew, as well as I do, all the mo-
 " tives of my grief, you would not
 " wonder that the very thought of
 " them makes me look pale, and
 " shews you the face of death in my
 " countenance. The violent pangs
 " of my afflicted soul, are so sharp
 and

for the SACRAMENT 117

“ and piercing, that, did not my di-
“ vinity support me, and preserve ^{Frid. Even.}
“ my life, I should immediately,
“ this very moment die upon the
“ place, *stay a while and watch with*
“ *me,* till my storm of grief blow o-
“ ver.”

Let us stay a while, O my soul,
and with these three disciples, not
only admire, but search into the cause
of this great alteration in the soul
of our redeemer. How is it possible
that he should *now* begin to fear that
death which all his life he had
so much desired? His love for Man,
and his desire of dying for us, were
conceived by the operation of the Ho-
ly Ghost; they came into the world
with him, and ever after so employ'd
his thoughts, that he scarce could
talk of any thing else. Among his
disciples his common discourse was
of his *Sufferings*, the *Cup* he was to
drink, his *Obligation*, his *Readiness*,
his *Impatience* to fulfil the Prophecies.
I have, says he, a Baptism to be bap-
tized with, and how am I straiten'd
till

Frid. *till it be accomplished?* When the
 Even. time drew nearer, he redoubled his
 desires of dying for us, *I have ardent-*
ly desired to eat this Passover with
you. "And why? (Says St. Chry-
ostom,) Because it is a Preparation
"to my passion, which I have so
"long, so earnestly desired." He
 knew, from the beginning, every tor-
 ment, every degree of it: Often re-
 flected on each circumstance apart,
 and as often took delight in viewing
 them altogether. Upon Mount *Tha-*
bor, when the glory of his blessed soul
 shined through his body, like the sun
 through a transparent cloud, upon
 the dazzled eyes of his disciples, giv-
 ing them a glimpse of the eternal glo-
 ry we expect hereafter: Our Saviour
 seemed to be as much delighted with
 the prospect of his passion, as with
 all the joys of heaven: And as upon
 another occasion, when *his disciples*
pray'd him to eat, he said, *my meat*
is to do the will of him that sent me,
and to finish his work; so when they
 desired him to stay and *make Taber-*
nacles

nacles, it was his joy and delight to ^{Frid.} ^{Even.} talk with MOSES and ELIAS of his decease, his passion, which he should accomplish at Jerusalem. Ah my soul!

Thou hast reason to admire and wonder, that *the God of all thy comfort*, is now heavy and disconsolate: But thou wilt *fear and tremble*, more than wonder, if thou reflectest that all his grief proceeded chiefly from the terrible idea he had of sin; not his but thine. St. *Jerom* says,
 “ His *greatest* grief proceeded not
 “ from fear of suffering, because he
 “ came to suffer: But he *chiefly*
 “ grieved for *Judas*, for the scandal
 “ of the Apostles, and the reprobati-
 “ on of the People, &c.”

This exactly agrees with our saviour's words to those who followed him to *Calvary*; when turning to *the women who lamented him*, he said;
Daughters of Jerusalem weep not for me only, weep also for yourselves and for your children. As if he had said, weep not for me; my torments will be short; weep for yourselves; your
 torments

Frid. torments (if you do not *weep, repent,*
 Even. and *amend,*) will be eternal. Alas !
 ~~~~~ The torments which I willingly and  
 freely suffer for your sakes, are no-  
 thing to the pains of Hell, which you  
 for ever will endure, unless by peni-  
 tential tears mixed with my blood,  
 you wash away your sins. *If they*  
*use thus the green wood, how will they*  
*use the dry?* If I, tho' innocent,  
 suffer thus for your sins, what are  
 you, who are guilty, like to suffer  
 for your own ? If I, who am true  
 God, the only begotten son of my  
 eternal Father, who never once of-  
 fended him ; if because I interpose  
 betwixt you and his justice, I am thus  
 severely treated ; what will become  
 of miserable creatures, grievous sin-  
 ners who have so often offended him,  
 if they do not join their tears with  
 mine ; if they are not afflicted with  
 me for their sin for which I die upon  
 the cross ? *Every soul who upon this*  
*day is not afflicted shall perish : Every*  
*soul who thinks upon this day and is*  
*not afflicted* with his dying saviour, is  
 not

not heartily afflicted for those sins for<sup>Frid.</sup>  
which he dies *shall* certainly *perish*.<sup>Even.</sup>

Neither does this contradict, what is commonly said, that one great difference betwixt our saviour and his martyrs was, that by a miracle of grace, he gave them that undaunted courage, which by a greater miracle he now refused to himself. 'Tis true, he freely suffered in himself the *natural* fear of death; to shew himself true Man as well as God; to let us see at once the weakness of our nature and the power of grace, and comfort us by making it appear, that such *infirmities of nature* are not sins as long as *reason* governs them, and *resignation* submits to the will of God.

But behold he who had shewed himself proof against intimations, admonition, and threatnings, defeats the last experiment of his master to disengage him from his wicked enterprize. The last experiment our blessed Lord tryed upon *Judas* was, if possible to shame him into repentance, by putting him in mind of their for-

L

mer



Frid. mer intimacy and friendship, accost-  
 Even. ing him in those familiar terms,  
 ~~~~~ *Friend, wherefore art thou come?*  
 And then upbraids the baseness and
 horror of his treachery, when cover'd
 under the disguise of kindness and re-
 spect, in that other question, *Judas*
betrayest thou the son of Man with a
kiss?

And now *the son of Man* is deli-
 vered into the hands of sinners. Of
 Sinners stupid and bent upon wicked-
 ness even to a prodigy. For who, O
 blessed *Jesus*, would not have expect-
 ed, that their Hearts should have
 misgiven them, when repulsed at
 their first assault, and beaten back to
 the earth by the strength of thy al-
 mighty arm? Nay, when the for-
 ward zeal of one of thy disciples had
 cut off an ear of one who rudely
 assaulted thee, and thou by thy pow-
 erful touch didst heal the wound and
 protect thy defender from the re-
 venge of those who had thee in cus-
 tody; yet, neither could the majesty
 of thy miraculous power awe, nor the

for the SACRAMENT. 123

the astonishing goodness of thy no^{Frid.}
less miraculous mercy, soften into pi-^{Even.}
ty or remorse, the fierce *anger and cru-*
el wrath of these thy most bitter ad-
versaries, whom thou didst permit to
prevail against thee; to drag thee to
the high priest's palace, from place
to place, falsely to accuse, arraign
and condemn thee; spit upon,
blindfold, buffet and mock thee, tho'
thou wast declared innocent by thy
very betrayer, who, out of horror for
his crime went and hang'd himself;
and also by the judge to whom thine
Enemies appeal'd, yet didst thou per-
mit thyself to be worried to death
by the rabble; and didst suffer a mur-
derer to be preferr'd before thee.

The Prayer for Friday Evening.

MY Lord, my God, my savi-
our, with all my heart, I love
and adore thy infinite love and
benignity to sinners; with all my
heart, I lament and detest the hatred
and outrage of sinners to thee.

Frid. I grieve, and I love, O sorrowful
 Even. *Jesus*, when I see thee for my sake
 ~~~~~  
 oppressed with the weight of thy own  
 cross, till thy tender body, quite  
 spent with sufferings, sank under it.

I grieve, and I love, O thou great  
 martyr of love, when for my sake I  
 see thy virgin body stript naked, thy  
 hands and thy feet nailed to the cross;  
 when I see thee *crucified between two*  
*thieves, and numbered with the trans-*  
*gressors, when I see gall given thee to*  
*eat, and vinegar to drink.*

I grieve, and I love, when I see  
 thee, O incarnate deity hanging on  
 the cross, and for my sake by thy  
 own People, in the height of thy an-  
 guish, derided, reproached, and blas-  
 phemed, with *wagging of their heads*,  
 mocked by the soldiers, and by the  
 impenitent thief.

I grieve, and I love, when I see  
 thee, O God blessed for evermore, O  
 fountain of all blessing, hang bleeding  
 on the cross, and made a curse for me;  
 when I see thee quite spent with  
 pain and anguish, when I see thee,  
 in



in thy dying pangs, commending thy <sup>Frid.</sup>  
*spirit into the hands of thy heavenly* <sup>Even.</sup>  
*father, bowing thy head, and giving up*  
the ghost.

Thou, O Lord of Life, didst for us sinners, humble thyself to death, even to the death of the cross, a death of utmost shame and ignominy, and of torment insupportable; all love, all glory be to thee.

Was ever any sorrow, O crucify'd Lord, like that sorrow my sins created thee?

Was ever any love, O outraged mercy, like that love thou didst shew in dying for sinners? The sins of lapsed mankind, and particularly my sins, they were thy tormentors; and therefore from my heart I bewail, detest and abjure them.

My Lord and my God, instil penitential love into my soul, that I may grieve for my sins, which grieved thee, that I may love thee for suffering for us sinners, who occasioned all thy griefs; O may I always love

Frid. thee, O may I never grieve thee  
Even. more.

[ *Lord, I make my Prayer unto thee in an acceptable time:* ] Now is the acceptable time, now is the day of salvation, even the day whereon for us Men and for our salvation the blessed Son of God was crucify'd unto Death.

[ *Hear me, O God in the multitude of thy mercies:* ] Against the multitude of my sins which require a multitude of mercies to pardon them: [ *Even in the truth of thy salvation.* ] Which on this Day was so dearly purchased by the precious Blood of the Son of God, as a Lamb without spot.

[ *Take me out of the mire,* ] of all my sinful polutions, and of all exorbitant lusts, both secular and sensual, [ *that I sink not:* ] under the weight and pressure of them: [ *O let me be delivered from them that hate me,* ] meaning chiefly the Devil and his Angels, and all the Enemies of my soul

foul, [ *And out of the deep waters.* ] <sup>Frid.</sup>  
The rising Waves of my unruly Pas- <sup>Even.</sup>  
sions, and the waters of trouble and  
affliction which issue thence.

[ *Let not the water-flood* ] of ini-  
quity, which overflows the Face of  
the Earth, [ *drown me,* ] with the  
rest of evil doers, [ *neither let the  
deep swallow me up :* ] The deep a-  
byss of death, the wages of sin :  
[ *And let not the pit shut her mouth  
upon me.* ] So as that I rise not  
out of the Gulf of sin and death, to  
the life of grace and glory.

[ *Hear me, O Lord, for thy loving  
kindness is comfortable :* ] 'Tis a spring  
and fountain, life and soul of all con-  
solation, at all times, and in all con-  
ditions, both prosperous and adverse :  
[ *Turn thee unto me* ] not for any  
worth that is in me to attract thy lo-  
ving kindness, but [ *according to the  
multitude of thy mercies,* ] which are  
ever manifested to all those who truly  
turn unto thee.

[ *Hide not thy Face from thy Ser-  
vant ;* ] as angry and displeased for  
the



Frid. the alienations of my heart from thee,  
 Even. and negligence in thy service; [ *for*  
*I am in trouble*: [ Troubled for my  
 sins, and frequent backslidings; and  
 the sacrifice of God is a troubled  
 spirit; *a broken and contrite heart, O*  
*God, thou wilt not despise*: [ *O haste*  
*thee and hear me.*] For if thou make  
 as tho' thou hearest not, I shall be  
 like those that go down into the pit.

[ *Draw nigh unto my soul, and save*  
*it*: ] Who for the salvation of my  
 soul, didst this day humble thyself  
 unto death, even the cursed death of  
 the cross; by the merits and efficacy  
 of which cross and passion [ *O deliver*  
*me,* ] from all mine offences because  
 of *mine enemies*, that they triumph  
 not in my confusion.

*I return thee, &c. as page 27.*



The

The MEDITATION for Saturday Satur.  
Morn.  
*Morning and Evening.*

*Thanksgiving for the Creation.*

**B**LESSED art thou, O Lord, the everlasting King, who madest the whole world by *Christ*, and by him in the beginning didst reduce into order the disordered parts; who dividedst the waters from the waters by a firmament, and didst cause the spirit of life to move upon them; who didst fix the earth, and stretch out the heaven, and appoint to each creature its proper Office; For by thy power, O Lord, the world is beautifully adorned, and the heaven most firmly built over our heads in the form of an arch, and bespangled with stars for our comfort in darkness: The light also and the sun were created for days and the production of fruits, and the moon for the change of seasons, itself changeable by it's increase and decrease: The  
night

Satur.  
Morn.

night was divided from the day, the firmament was established in the midst of the abyſs, and thou commandedſt the waters to be gathered together, and the dry land to appear. But as for the ſea, who can poſſibly deſcribe it? It rolls with fury from the ocean, and yet flows back again, being ſtopt by the ſand at thy command; for thou haſt ſaid, hitherto ſhalt thou come, but no further, and here ſhall thy proud waves be ſtay'd. Thou haſt replenished it with ſmall and great animals, and made it navigable for Ships. Thou haſt collected together the great deep, and caſt a mound about it; ſeas of ſalt waters ſtand as a heap, bounded on every ſide with barriers of ſand; ſometimes thou doſt ſwell it with the wind ſo as to equal the mountains, and ſometimes ſmooth it into a plain; now making it rage with a tempeſt, then ſtilling it with a calm for the eaſe of mariners in their voyages. The earth thou haſt encompassed with rivers, water'd with currents, and moiſten'd with ſprings



*for the* SACRAMENT. 131

springs that never fail; thou hast <sup>Satur.</sup>  
girt it about with mountains, that it <sup>Morn.</sup>  
may not be moved at any time; thou  
hast made it green with fragrant and  
medicinal herbs; thou hast beautifi-  
ed it with all sorts of flowers, and  
planted it with variety of trees; and  
the shining luminaries, the nourish-  
ers thereof, preserve their unchange-  
able course, and in nothing depart  
from thine appointment; but where  
thou commandest them, there do they  
rise and set, for signs and for seasons,  
for days and for years, and for a con-  
stant return of the work of man. Af-  
terwards were the many and various  
kinds of animals created, strong and  
weak, for food and for labour, tame  
and wild, terrestrial and ariel, and  
amphibious; to each of which thine  
own wisdom, the off-spring of thine  
eternal mind, doth still impart a suita-  
ble providence: For as he wanted not  
power to produce different kinds of  
creatures, so neither does he disdain  
to exercise a different providence over  
them, according to their several na-  
tures.

Satur.  
Morn.

tures. And at the conclusion of the creation thou gavest directions to thy wisdom, and formedst a reasonable creature, the inhabitant of the world, saying, *Let us make man after our own image, and after our likeness*; thou didst exhibit him the most beautiful ornament of thy beautiful creation; thou didst form his body out of the dust of the ground, but didst make his soul out of nothing, and bestowest upon him five senses, over which thou didst set a mind to conduct him by the rules of right reason. And besides all these things, O Lord God, who can worthily set forth thy praise for the motion of the rainy clouds, the shining of the lightning, and the noise of the thunder, for the supply of proper food, and the most agreeable temperature of the air? But when man had disobey'd thy command, thou didst deprive him of the life which should have been his reward; yet didst not thou destroy him for ever, but laidst him to sleep for a time, promising him a resurrection to life eternal,

*for the* SACRAMENT. 133

eternal, for thou didst break the <sup>Satur.</sup>  
bonds of death, O thou reviver of the <sup>Morn.</sup>  
dead by *Jesus Christ* our hope ; with  
whom, to thee, in the holy ghost,  
be all honour and glory, now and  
for ever, world without end. *Amen.*

*The PRAYER for Saturday Morn-  
ing and Evening.*

O Almighty Lord, the only wise  
and good creator of the uni-  
verse, who madest all corporeal na-  
ture for the use of man, and man for  
his own felicity ! Enlarge my soul,  
I beseech thee, humbly to admire  
and adore, thy infinite fulness of be-  
ing in thyself, and thy immense li-  
berality of it to mankind ; and mer-  
cifully carry on the whole creation to  
it's end, vouchsafing so to order  
all thy creatures about us by thy grace,  
that they may attain their perfection  
in duly serving us, and I and all man-  
kind ours in eternally enjoying thee,  
through our Lord *Jesus Christ* thy  
son. *Amen.*

M

Thy



Satur.  
Morn.

Thy works, O Lord, are wonderful and amiable; I love and admire, and praise thy universal providence over the whole world; the perpetual flux of thy goodness on every creature: All glory be to thee. I love and praise thee, O my God, for all the particular vouchsafements of thy love to me, for all thy deliverances and blessings, either to my body or to my soul, known or unknown; for all that I do not remember, or did not consider: All love all glory be to thee. The longer I live O my God, the more reason I have to love thee, because every day supplies me with fresh experiments and new motives of thy manifold love to me; and therefore all love all glory be to thee.

*I return thee my humble &c. as p. 15, in the Morning, and p. 27, in the Evening.*

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*The Meditation for the SATUR-  
DAY before EASTER.* Satur.  
Easter.

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*An Address to God the Father.*

**L**OOK down, O Lord from thy holy place, from the dwelling of thy majesty in the highest heavens, and let thine eyes delight themselves in this most precious and perfect sacrifice, which our great High-Priest, thy holy child Jesus, offered for the sins of his brethren ; and do not thou refuse to be entreated ; but though our backslidings are many, and we have very grievously rebelled, yet let thine anger be turned away, and cause thy face to shine upon us, in the comforts of pardon and peace for the Lord's sake. Behold *the voice of our brother's blood, even the blood of sprinkling, which speaketh better things than that of Abel, crying aloud to thee from the cross.* For all things past are present to thee, as if they were now in action ; and like-

Satur.  
Easter

wife in regard of that continual representation of his suffering made by the churches daily prayers and sacraments on earth, and his own most gracious and powerful intercession in heaven. See now and know, dear Father, that *this is thy son's coat*, even the true *Joseph*, of whom the Patriarch heretofore was but an humble type. *An evil beast hath devoured him*, trampled his cloathing under foot in it's fury, and stained the beauty of it, with his blood. See I beseech thee the five ghastly wounds, with which the merciless creature rent his tender body. Behold the garment which the chaste and sinless youth left in the hands of the *Egyptian Harlot*, his cloathing of flesh torn off by a wicked and adulterous generation: Remember how he rather chose to part with this, than stain his innocence, preferring a voluntary poverty; a long succession of sorrows, and the very dungeon of death, before the kingdoms of the world and the glory of them, when the seducing tempter



*for the SACRAMENT.* 137

ter laid the bait, *All this will I give thee if thou wilt fall down and worship me.* Satur.  
Easter

*Turn not away then Lord, the face of thine anointed, who became obedient unto the death of the cross, but let the scars of those wounds he received in the body be ever present in thy sight, that thou mayest always recollect, how ample a satisfaction for the sins of men thou hast received at his hands. O that, when thou weighest our offences in the ballance, thou wouldst be pleased at the same time to make the miseries, which thy own sinless and beloved son endured for our sakes, the happy counterpoise to them. This, I am well assured will prove the heavier scale. And tho' our wickednesses weigh us down, and are an insupportable load, considered in themselves, yet more and mightier are the merits of his sufferings to incline the abundance of thy mercy, than can the heinousness of our transgressions, possibly be, to provoke thy indignation. I thank*

Satur.  
Easter

thee therefore heavenly Father, from the very bottom of my heart; and fit it is that every tongue should join in setting forth the praises of thy unspeakable goodness, which *spared* not thy only son, *the son of thy love, but delivered him for us all*: Delivered him to a most painful, ignominious death, that so we might be blessed with so powerful an advocate, so affectionate a friend in the court of heaven, to plead our cause successfully before thee.

*The PRAYER for Morning and Evening.*

**A**LMIGHTY God, who by the passion of our Lord Jesus Christ thy son, and by his bitter and meritorious death upon the cross, hast dissolved the hereditary death of sin, whereto the whole race of mankind succeeded; grant that I being made conformable to his death by faith and patience, as by necessity I have born the image of the earthly nature, so by satisfaction I may also bear the image

*for the* SACRAMENT. 139

image of the heavenly grace, and so <sup>Satur.</sup> pass into that glory which thou hast <sup>Easter</sup> prepared for all thy faithful ones that follow his steps, through the same Jesus Christ our Lord. *Amen.*

O holy Jesus, thou good shepherd who laidest down thy life for thy sheep save and preserve the righteous, call home the wicked, justify the penitent, have mercy upon all true believers, and upon me a miserable <sup>Sund.</sup> sinner. *Amen.* <sup>Morn.</sup>

*I return thee, &c. as p. 15, for the Morning, as p. 27, for the Evening.*

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*The Meditation for* SUNDAY  
MORNING.

“CHRIST is risen from the  
“dead, and become the first  
“fruits of them that slept. For  
“since by man came death; by man  
“came also the resurrection of the  
“dead. For as in Adam all die;

“even



Sund. " even so in Christ shall all be made  
Morn. " alive."

*This is the day which the Lord  
bath made; let us be glad and re-  
joice therein. Hallelujah.*

Welcome blest day, wherein the  
sun of righteousness arose, and cha-  
sed away the clouds of fear.

Welcome thou birth-day of our  
hopes, a day of joy and publick re-  
freshment.

A day of holiness and solemn de-  
votion; a day of rest and universal  
jubilee.

Welcome to us and our dark  
world; and may thy radiant name  
shine bright for ever.

May all the earth be enlightened  
with thy beams; and every frozen  
heart dissolve and sing.

*This is the day which our Lord  
bath made; let us be glad and rejoice  
therein. Hallelujah.*

Worthy, O Lord, art thou of all  
our time; worthy the praises of all  
thy creatures.

Every

*for the* SACRAMENT. 141

Every moment of our life is bound <sup>Sund.</sup>  
to bless thee ; since every moment <sup>Morn.</sup>  
subsists by thy goodness. ~

'Tis not to encrease thy own eternity, that thus thou takest a portion of our time.

Thy goodness kindly bears the name, but intends for us all the profit :

That the love-prepared souls may approach thy table, and feast their hopes with that delicious banquet.

Come let me lay aside the cares of this world ; and take into my mind the joy of heaven.

Let me empty my head of all other thoughts ; and prepare that upper room to entertain my God.

Send forth thy light, O thou morning star ! and lead me to thy holy hill.

Send forth thy truth, O increated wisdom ; and bring me to thy blessed tabernacle.

Shew me thyself O glorious Jesus ! and in thee I shall behold all that I can wish.

Only

Sund.  
Morn.

Only so much I beg to conceive  
of thy majesty, as may move my  
heart to seek thee.

Only so much of thy unapproach-  
able deity, as may guide my soul to  
find thee.

If I may not know thee clearly now,  
let me know so far, that I may long  
to know further.

If I cannot love thee perfectly in  
this life, let me love thee so much,  
as to desire to love thee more.

So let me know and love thee here,  
O thou sovereign bliss of my soul !  
that hereafter I may know thee bet-  
ter, and love and enjoy thee for e-  
ver.

*Glory be to the Father, and to the  
Son, and to the Holy Ghost. Hallelujah.*

As it was in the beginning, is now,  
and ever shall be, world without end.  
*Amen. Hallelujah.*

*How great is the multitude of thy  
loving-kindnesses, which thou hast laid  
up for them that fear thee ?*

Lord,



*for the* SACRAMENT. 143

Lord, who are we, unworthy sin-<sup>Sund.</sup>  
ners that thus thou regardest our <sup>Morn.</sup>  
wretched dust?

What's all the world compared to thee, that thus thou seemest to disregard thyself?

'Twas for our sakes and to draw us up to thy love, that thou hadst commanded us to commemorate and represent thy passion;

And present the merits of it before thy Father on earth, as thou dost present them to him in heaven.

'Twas for our sakes and to help the infirmities of our nature, that thou didst appoint a commemorative sacrifice, of that one oblation of thyself once offered upon the cross; and bread and wine so offered and blessed, as symbols of thy body and blood.

Blessed are the eyes, O Jesu, that see thee in these holy signs; and blessed is the mouth that reverently receives thee.

Blessed

Sund.  
Morn.

Blessed yet more is the heart that  
desires thy coming, and longs to see  
thee in thy beauteous self.

O thou eternal Lord of grace and  
glory, our joy and portion in the land  
of the living!

What hast thou there prepared for  
thy servants, who bestowest such  
pledges of thy bounty here?

What dost thou there reserve in  
thy own kingdom, who givest us thy-  
self in this place of banishment?

How will thy open vision trans-  
port our souls, when our dark faith  
yields us such delights?

Nothing on earth so sweet as to  
kneel whole hours before thee, and,  
one by one, consider thy innumerable  
mercies.

What must it be in heaven to shine  
continually before thee, and, all in  
one, contemplate thy unspeakable  
goodness and glories.

O my adored Redeemer! When  
will that happy day appear, when  
my eyes may behold thee without a  
veil.

When

*for the* SACRAMENT. 145

When will the clouds and shadows<sup>Sund.</sup>  
pass away, that thy beams may shine<sup>Morn.</sup>  
on me in their full brightness?

Object not against me, dearest Lord,  
that none can see thy face and live.

Those fears thy love has changed,  
and all my hope is now to live by  
seeing thee.

Say not, O thou mild and gracious  
majesty, if I approach thy presence I  
must die.

Rather instruct me so to die, that  
I may live for ever in thy presence.

*Glory be to the Father, and to the  
Son, and to the Holy Ghost.*

*As it was in the beginning, is now,  
and ever shall be, world without end.  
Amen. Hallelujah.*

*The Prayer for Sunday Morning, which may be u-  
sed on any other holy day when we have an opportunity  
of going to the Holy Communion, as may the Medita-  
tion also, omitting the first part of it, which is cal-  
culated for Sunday, and beginning at Come let me lay  
aside the cares of this world &c. nay if you are called  
to communicate with a sick person, be not over scrupulous,  
but in the name of God communicate without any previ-  
ous prayers, only saying In the name of the Father and  
of the Son, and of the holy Ghost. Amen.*

N

The



Sund.

Morn. *The PRAYER for Sunday Morning.*

**T**HOU art worthy, O Lord, to be praised and had in honour for all thy marvellous works ; but most to be admired for thy grace and mercy in the redemption of thy people by the blood of thine own dear son, whom thou hast also given to be meat with them that fear thee. Be ever mindful, O Lord, of this thy covenant of grace ; and grant that I may ever receive the blessed sacrament, which is the seal thereof, in verity, and not unto judgment ; not to my condemnation, but unto the attainment of heaven, through *Jesus Christ*.

Vouchsafe, O Lord, to pierce my heart with such an awful fear of thy holy and reverend name, that I may not dare to offend thee, by transgressing the least of thy commandments, but carefully, conscientiously, and constantly to do thereafter ; that I may be admitted into the blissful society of those happy souls, the praise  
of

for the SACRAMENT. 147

of whose innocence and holiness endureth for ever, through *Jesus* <sup>Sund. Morn.</sup>  
*Christ.*

Of behaviour at the *Holy* SACRAMENT.

I. **B**E not employ'd in *private* prayers while the *publick* ones are performed by the priest and congregation.

II. Let not your voice be heard except where the rubrick directs the people to answer.

After the sermon or homily, or if there be none, after the Creed. *I believe in one God the Father Almighty, &c.*

If you have time say the following

*Prayer* before the COMMUNION.

*Like as the heart desireth the water-brooks, so longeth my soul after thee, O God. My soul is a-thirst for God, yea, even for the living God; when shall I come to appear before the presence of God?*

**M**ERCIFUL Saviour at this most noble and pious mystery remove and banish from my mind all  
N 2 worldly

Sund.  
Morn. worldly cares, vain imaginations, mean thoughts, errors, and misconceits :  
Unite, I most humbly beseech thee, the sundry powers and faculties thou hast given me, and point and direct them all into the instant office. Govern now, O Lord, and bless my apprehension ; exalt my faith ; enlarge my affections and devotion ; and then consign to my soul thy remission, favour and approbation, and make me welcome at thy feast. For thy flesh is meat indeed, and thy blood is drink indeed, the sufficient and only expiation of all human guilt, O holy Jesus.

*If you have time add,*

O Lord send forth thy power from thy high and lofty habitation, and strengthen me for this thine appointed service ; that I may without blame come before thy dreadful tribunal and partake of the unbloody sacrifice : For thine is the power and the glory for ever and ever. *Amen.*

*If*



*for the SACRAMENT.* 149

*If any time remains (for you must never pray privately when the publick prayers are offering up) Morn- before the officiating Priest has finish'd his private devotions, look upon him, and say,*

The Lord hear thee, the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Sion. Remember all thy offerings and accept thy burnt sacrifice. Grant thee thy heart's desire and fulfill all thy mind.

*When you put your offering into the*  
BASIN.

I offer thee thine own out of thine own, O God, for a sweet smelling favour, which I beseech thee, O Lord, to accept and receive upon thy holy and intellectual altar, far above all heavens. Repay me with thine abundant mercies; and grant the same unto us thy servants, calling upon thy name of father, son, and holy ghost, at all times, now, henceforth, and for evermore. *Amen.*

Sund.

Morn.

*At placing the offerings in the BASIN  
upon the ALTAR,*

We offer thee thine own out of  
thine own; they are thy right and thy  
gift.

Receive them, O Lord, according  
to thy great goodness.

Repeat the same at placing the Elements upon the  
Altar.

And then attend diligently and devoutly to the  
publick Prayers.

Almighty and everliving God, &c.

After which endeavour to turn the Exhortation  
which the Priest is to say, into a Prayer, by saying  
to yourself the additional Words which I shall insert  
between Crotchets as follows.

¶ At the time of the celebration of the Commu-  
nion, the Communicants being conveniently placed  
for the receiving the holy Sacrament, the Priest  
shall say this Exhortation.

“ Dearly beloved in the Lord, ye  
“ that mind to come to the holy  
“ communion of the body and blood  
“ of our saviour *Christ*, must consider  
“ how St. *Paul* exhorteth all persons  
“ diligently to try and examine them-  
“ selves, before they presume to eat  
of

for the SACRAMENT. 151

“ of that bread and drink of that cup. <sup>Sund.</sup>  
“ [ *God be merciful to me a sinner.* ] <sup>Morn.</sup>  
“ For as the benefit is great, if with  
“ a true penitent heart and lively  
“ faith, we receive that sacrament  
“ ( for then we spiritually eat the  
“ flesh of *Christ* and drink his  
“ blood ; then we dwell in *Christ* and  
“ *Christ* in us ; we are one with  
“ *Christ* and *Christ* with us : ) [ *which*  
“ *God grant to all here present.* ] So  
“ is the Danger great if we receive  
“ the same unworthily. For then  
“ we are guilty of the body and blood  
“ of *Christ* our saviour ; we eat and  
“ drink our own damnation, not con-  
“ sidering the lord's body ; we kindle  
“ God's wrath against us ; we pro-  
“ voke him to plague us with diseaf-  
“ es and sundry kinds of death, [ *From*  
“ *which good Lord deliver us.* ] “ Judge  
“ therefore yourselves brethren that  
“ ye be not judged of the Lord ; re-  
“ pent you truly for your sins past ;  
“ have a lively and steadfast faith in  
“ *Christ* our saviour ; amend your  
“ lives and be in perfect charity with  
all



Sund. " all men, so shall ye be meet par-  
 Morn. " takers of those holy Mysteries.

*[ Which God grant we may all be. ]*

" And above all things ye must give  
 " most humble and hearty thanks to  
 " God the Father, the Son, and the  
 " Holy Ghost, for the redemption  
 " of the world by the death and pas-  
 " sion of our saviour *Christ*, both  
 " God and Man, who did humble  
 " himself even unto the death upon  
 " the cross, for us miserable sinners,  
 " who lay in darkness and the shadow  
 " of death, that he might make us  
 " the children of God, and exalt us  
 " to everlasting life. *[ Glory be to*  
*the Father, and to the Son, and to the*  
*Holy Ghost. ]* " And to the end that  
 " we should always remember the  
 " exceeding great love of our master,  
 " and only saviour, *Jesus Christ*,  
 " thus dying for us, and the innu-  
 " merable Benefits which by his pre-  
 " cious blood-shedding he hath ob-  
 " tained to us ; he hath instituted  
 " and ordained holy mysteries, as  
 " pledges of his love, to our great  
 and

“ and endless comfort. To him<sup>Sund.</sup>  
“ therefore with the Father, and<sup>Morn.</sup>  
“ the Holy Ghost, let us give (as  
“ we are bounden) continual thanks,  
“ submitting ourselves wholly to his  
“ holy will and pleasure, and study-  
“ ing to serve him in true holiness all  
“ the days of our life. *Amen.*”

¶ Then shall the Priest say to them that come to receive the holy Communion,

“ Ye that do truly and earnestly  
“ repent you of your sins, and are in  
“ love and charity with your neigh-  
“ bours, and intend to lead a new  
“ life, following the Commandments  
“ of God, and walking from hence-  
“ forth in his holy ways; draw near  
“ with faith, and take this holy sa-  
“ crament to your comfort; and  
“ make your humble confession to  
“ almighty God, meekly kneeling  
“ upon your knees.

¶ Then shall this general Confession, &c.

**A**LMIGHTY God, Father of  
our Lord *Jesus Christ*, Maker  
of all things, judge of all men; we  
acknowledge and bewail our manifold  
sins

Sund. and wickedness, which we from time  
 Morn. to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful father; for thy son our Lord *Jesus Christ's* sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, thro' *Jesus Christ* our Lord. *Amen.*

¶ Then shall the Priest, or the Bishop, being present, stand up, and turning himself to the People, pronounce this Absolution.

**A**Lmighty God, our heavenly father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith turn unto him; have mercy upon you, pardon and



for the SACRAMENT. 155

and deliver you from all your sins,<sup>Sund.</sup>  
confirm and strengthen you in all<sup>Morn.</sup>  
goodness, and bring you to everlasting life. through *Jesus Christ* our Lord. *Amen.*

¶ Then shall the Priest say,

“ Hear what comfortable words  
“ our saviour *Christ* saith unto all  
“ that truly turn to him,

“ Come unto me all that travel  
“ and are heavy laden and I will re-  
“ fresh you. *St. Matth. xi. 28.*

( Here say to yourself )

[ *Lord, I come to thee, being sick,  
as to my physician and saviour, heal  
me, and save me.* ]

“ So God loved us that he gave his  
“ only begotten son, to the end that  
“ all that believe in him should not  
“ perish, but have everlasting life.  
“ *S. John iii. 16.*

[ *May I, O Lord, express my gra-  
titude for this great love by doing thy  
Will.* ]

“ Hear

Sund.  
Morn.

“ Hear also what S. *Paul* saith.

“ This is a true saying, and worthy of all men to be received, that  
“ *Christ Jesus* came into the world  
“ to save sinners. 1 *Tim.* i. 15.

[ *O may I not neglect this great salvation.* ]

“ Hear also what S. *John* saith.

“ If any man sin we have an advocate with the father, *Jesus*  
“ *Christ* the righteous, and he is the  
“ propitiation for our sins. 1 S.  
“ *John* ii. 1.

[ *I have sinned, and am ashamed, be my advocate.* ]

¶ After which the Priest shall proceed, saying,  
Lift up your hearts.

*Answ.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answ.* It is meet and right so to do.

¶ Then

for the SACRAMENT. 157

¶ Then shall the Priest turn to the Lord's Table <sup>Sund.</sup> Morn.  
and say, ~~~~~

“ It is very meet, right, and our  
“ bounden duty, that we should at  
“ all times, and in all places, give  
“ thanks unto thee, O Lord, hea-  
“ venly father, almighty, everlasting  
“ God.

¶ Here shall follow the proper preface, according  
to the time, if there be any specially appointed ;  
or else immediately shall follow

**T** Herefore with angels and arch-  
angels, and with all the com-  
pany of heaven, we laud and mag-  
nify thy name, evermore praising  
thee, and saying, Holy, holy, holy,  
Lord God of hosts, heaven and earth  
are full of thy glory.

† ¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days  
after.*

**B** Ecause thou didst give *Jesus*  
*Christ* thine only son to be born  
as at this time for us, who by the  
operation of the Holy Ghost, was  
O made



Sund. made very Man of the substance of  
Morn. the virgin Mary his mother, and that  
without spot of sin, to make us clean  
from all sin. Therefore with An-  
gels, &c.

¶ *Upon Easter-day, and seven days  
after.*

**B**UT chiefly are we bound to  
praise thee for the glorious re-  
surrection of thy son *Jesus Christ* our  
Lord: For he is the very paschal  
lamb which was offered for us, and  
hath taken away the sin of the world,  
who by his Death hath destroyed  
Death, and by his rising to life again,  
hath restored to us everlasting life.  
Therefore, &c.

¶ *Upon Ascension-day, and seven days  
after.*

**T**HROUGH thy most dearly beloved  
son *Jesus Christ* our Lord, who  
after his glorious resurrection mani-  
festly appeared to all his apostles, and  
in their sight ascended up into hea-  
ven to prepare a place for us; that  
where

where he is, thither we may also ascend, and reign with him in glory. <sup>Sund. Morn.</sup> Therefore, &c.

¶ *Upon Whitsunday, and six days after.*

**T**Hrough *Jesus Christ* our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness, and error, into the clear light and true knowledge of thee, and of thy son *Jesus Christ*. Therefore, &c.

¶ *Upon the Feast of Trinity only.*

**W**HO art one God, one Lord ; not one only person, but three Persons in one substance. For  
O 2 that

Sund. that which we believe of the glory of  
Morn. the father, the same we believe of the  
son, and of the holy ghost, without  
any difference or inequality. There-  
fore, &c.

¶ After each of which Prefaces shall immediately  
be sung or said,

Therefore with angels and arch-  
angels, &c.

¶ Then shall the Priest kneeling down at the  
Lord's Table, say in the Name of all them  
that shall receive the Communion, this Prayer  
following.

**W**E do not presume to come to  
this thy table, O merciful  
Lord, trusting in our own righteouf-  
ness, but in thy manifold and great  
mercies. We are not worthy so much  
as to gather up the crumbs under thy  
table. But thou art the same Lord,  
whose property is always to have  
mercy; grant us therefore, gracious  
Lord, so to eat the flesh of thy dear  
son *Jesus Christ*, and to drink his  
blood, that our sinful bodies may be  
made clean by his body, and our  
souls



*for the* SACRAMENT. 161

souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.* Sund.  
Morn.

¶ When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration as followeth,

**A**Lmighty God, our heavenly father, who of thy tender mercy didst give thine only son *Jesus Christ* to suffer death upon the cross for our redemption, who made there, ( by his own oblation of himself once offered ) a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in this holy gospel command us to continue a perpetual memory of that his precious death, until his coming again; hear us, O merciful father, most humbly we beseech thee, [ *and with thy holy spirit and word, bless and sanctify this bread and cup.* ] and grant that we receiving these thy creatures of bread and wine, according to thy son our  
O 3                      saviour

Sund.  
Morn.

in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed took bread, and when he had given thanks he brake, and gave it to his disciples saying, *Take, eat, this is my body which is given for you, do this in remembrance of me.* Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, *Drink ye all of this, for this is my blood of the new testament which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it in remembrance of me. Amen.*

*Say secretly,———*Send down thy spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained.

Rubrick



Rubrick.

*Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons, in like manner, (if any be present) and after that to the people also in order, into their hands, All meekly kneeling.*

Directions.

While the Minister and others are receiving the Communion, you may employ the time you have to spare, in reading some of the *Scriptures* following, and the *Meditations* upon them.

Remember that no Posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

DEV O-





## D E V O T I O N S.

*St. Luke xv. 2. The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.*

**I** Thank thee, O *Jefus*, for this instance of thy charity for sinners : I do indeed confess, that I am one of that wretched number ; and do beseech thee to receive me, tho' a very unworthy *Guest*, that I may eat at thy table, and be partaker of thy favours.

*St. Matth. xx. 32, 33. Jefus said, What will ye that I should do unto you ? The blind man said, Lord, that our eyes may be opened.*

**O** Lord, thou knowest the *Desires* of my heart ; for it is thy grace that has wrought them in me, and besides thee there is none else that can help me :—I pray thee, therefore, that thou wouldst have compassion *on me*, as thou hadst *on these blind men* :—That the eyes of my  
mind

mind may be opened ;—That I may recover *the light* which sin hath depriv'd me of :—That I may see the *great goodness* of God, in sending thee to redeem us :—That I may see the due *reward* of sin in thy *sufferings* and *death* :—And that I may follow thy *holy example* all the days of my life.

St. Mark ii. 17. *I came not to call the righteous, but sinners to repentance.*

**O** Lord, who hast called me to repentance *by thy word*, and *by this ordinance* calls me also by thy *grace* ; but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist thy call : I am forced indeed to bring my sins along with me ; but it is to *crucify* them with thee, and with a full purpose, through thy *grace*, never to return to those sins I have repented of.

St. John vi. 58. *He that eateth of this bread, shall live for ever.*

**O** Jesus, who hast made the life of our souls to depend upon this bread, grant that I may never render myself un-

worthy

worthy to receive so great a blessing, or deprive myself of it by my own negligence.—Make it a *Principle* of immortal life to me, by uniting me to *Thee*, and to thy *Body*, that I may be made partaker of a divine nature.

Exod, xii. 23. *When he seeth the blood (of the Paschal Lamb) on the door, he will not suffer the destroyer to come in to smite you.*

**O** Jesus, the true *Paschal Lamb*, who by thy precious blood hast paid the *Debt* due to the divine justice, and hast delivered us from the *Power* of the destroyer!—Let me never want this *Token* of my redemption, this saving *Mark* of thy almighty protection, against the power of the devil, who is continually seeking whom he may devour.

i. Cor, xi. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

**T**HAT I am invited to thy table, is not because *I am worthy*, but because thou, O God, art infinitely *good* and *kind*. Pity my *Infirmities*, which are *known* to thee, and accept of my imper-  
fect



for the SACRAMENT. 167

*fect Obedience* to this command.—I acknowledge my *Unworthiness*:—I place all my hopes in thy *Mercy* and *Promises* in Jesus Christ: I sincerely purpose to lead a christian life,—and to use all diligence *to make my calling and election sure*: With these purposes I go to thine altar, trusting in thy goodness for the pardon of my *Defects*, and for an increase of all those graces that are necessary to make me more worthy to eat of that bread, and drink of that cup.



*Communion.*

*When the minister delivereth the bread to any one, he shall say,*

**T**HE body of our Lord Jesus Christ, which was given for thee,

preserve

*Communion.*

preserve thy body  
and soul unto ever-  
lasting life! —

Take and eat this,  
in remembrance that  
Christ died for thee;  
and feed on him in  
in thy heart by faith  
with thanksgiving.

*Devotions.*

*Amen.* — May it be un-  
to me according to thy  
Word, a Seal of thy Par-  
don, and a Pledge of my  
Salvation!

*Rubrick.*

*And the minister  
that delivereth the  
cup to any one, shall  
say,*

**T**HE blood of  
our Lord Jesus  
Christ, which was  
shed for thee, pre-  
serve thy body and  
soul unto everlasting  
life! — Drink this in  
remembrance that

*Amen!* — May the  
Blood of Christ cleanse me

Christ's

for the SACRAMENT. 169

*Communion.*

Christ's blood was  
shed for thee, and  
be thankful.

Rubrick.

*Then shall the  
Priest say the Lord's  
Prayer, the People  
repeating after him  
every Petition.*

OUR father,  
which art in  
heaven, hallowed  
be thy name. Thy  
kingdom come. Thy  
will be done in  
earth, as it is in  
heaven. Give us  
this day our daily

*Devotions and Di-  
rections.*

from all Sin! And may the  
Remembrance of his Death  
be ever seasonably present  
with me!

Blessing and Honour, and  
Glory, and Thanksgiving,  
and Power, be unto God,  
and unto the Lamb, for e-  
ver and ever! *Amen.*

Now return to your Seat,  
that you may not hinder  
others from coming to the  
Altar. — — At the End  
of this Service you will find  
proper *Meditations* where-  
with to entertain yourself,  
untill all have received the  
Communion.

Now being made *one*  
*with Christ, and Christ with*  
*us*, we have free Liberty to  
apply to God as our hea-  
venly Father, and to hope  
for all the Blessings which  
a tender Father knows to  
be necessary for us.

P

Cont-



*Communion.*

bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

*After shall be said  
as followeth:*

**O** Lord, and heavenly father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and thro' Faith

*Observations and Directions.*

Now join with the Church, and dedicate your whole self, your *Spirit, Soul, and Body*, unto God, and to his Service, with the greatest *Sincerity and Devotion.*

in

*for the* SACRAMENT. 171

in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy communion, may be filled with thy grace, and heavenly benediction. And altho' we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, thro' Jesus Christ our Lord; by whom, and with whom, in the unity of the holy ghost, all honour and glory be unto thee, O father almighty, world without End.  
*Amen.*



*Or this:*

**A**lmighty and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who  
P 2 have

have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us: and that we are very members incorporate in the mystical body of thy son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear son. And we most humbly beseech thee, O heavenly father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee, and the holy ghost, be all honour and glory, world without end! *Amen.*

*Then*



Then shall be said or  
sung.

Observation.

**G**Lory be to  
God on high,  
and in earth peace,  
good-will towards  
Men! We praise  
thee, we bless thee,

After the example of  
our *blessed Lord*, who, when  
he had instituted and ordain-  
ed this sacrament, sung an  
hymn; so do we praise  
God the father, son, and  
holy ghost, for our redemp-  
tion, in this most excellent  
hymn.

we worship thee, we glorify thee, we  
give thanks to thee for thy great glory,  
O Lord God, heavenly king, God the  
father almighty.

O Lord, the only begotten son, Jesus  
Christ; O Lord God, lamb of God, son  
of the father, that takest away the sins  
of the world; have mercy upon us.  
Thou that takest away the sins of the  
world, receive our prayer. Thou that  
sitteth at the right-hand of God the fa-  
ther have mercy upon us.

For thou only art holy, thou only art  
the Lord: Thou only, O Christ, with  
the holy ghost, art most high in the  
glory of God the father. *Amen.*



## Communion.

## Directions.

## Rubrick.

*Then the priest (or Bishop, if he be present) shall let them depart with this blessing :*

*Receive this blessing as coming from God himself, with all imaginable devotion. — The reason and manner of receiving this blessing, see below\*.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of  
P 3 God

\*The solemn blessing, with which the priest dismissed the people after the daily sacrifice, by God's especial Order, (Numb. vi. 24.) was this: — *The LORD bless thee, and keep thee; the LORD make his face to shine upon thee, and be gracious unto thee! — The LORD lift up the light of his countenance upon thee, and give thee peace!*

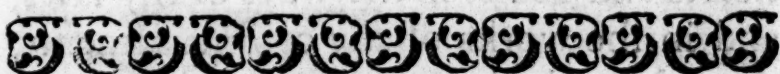
And with what devotion they received this blessing, we are told, Ecclus. i. 21. — *The priest lifted up his hands over the congregation, to give the blessing of the LORD with his Lips; and they bowed themselves down, that they might receive a blessing from the most high.*

And

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*Communion.*

God, and of his son Jesus Christ our Lord ! And the blessing of God almighty, the father, the son, and the holy ghost, be amongst you, and remain with you always ! *Amen.*



C O L L E C T S.

**A**SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and

---

And lest any one should think too lightly of this blessing, because pronounced by a poor mortal like himself ; it is added, (*Numb. vi. 27.*) *I (the Lord) will bless them :—* Shewing, that the effect of the blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own minister, whom *GOD hath chosen to bless in the name of the LORD,* Deut. xxi. 5.

ready



## Communion.

ready help, through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G**rant, we beseech thee, almighty God, that the words which we have heard this day with our outward ears, may, thro' thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

**P**revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended

*Communion.*

ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

**A**Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy son Jesus Christ our Lord. *Amen.*

**A**Lmighty God, who hast promised to hear the petitions of them that ask in thy son's name, we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory

## Communion.

glory, through Jesus Christ our Lord.  
Amen.



## Rubrick.

*And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one, &c.*

## Observations, &amp;c.

THREE TIMES A YEAR. — God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *Woe* be to that pastor, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ! — Of increasing their graces, and securing their pardon and salvation!



*A Prayer*



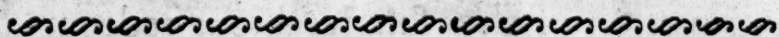
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*A Prayer of Thanksgiving in our Retirement, after we are returned home from the Lord's Table.*

Behold, thou art made whole, sin no more, lest a worse thing come unto thee. *John v. 14.*

**O** Eternal and most glorious Lord God, thou art to be praised and adored of all understanding creatures; heaven and earth are full of the majesty of thy glory. I render to thee most humble and hearty thanks and praise for the priviledge I have this day enjoyed in thy house; that I have had liberty to hear thy holy word, to join in publick prayers and praises, in the solemn commemoration of thy infinite love in the redemption of mankind, by the death and passion of thy son Jesus our redeemer. And I praise thee for any holy affections wrought in my soul; that whilst I have been shewing forth the death of my Lord, and remembering his dearest love, I have felt within my heart any warmth of love and gratitude to him, any sorrow for sin and longings after grace; and for any comfortable hopes of pardon and eternal glory, which thou  
hast

hast been pleased to afford me. Forgive me, O my God, that my affections have been no greater and stronger, my desires after thee no more quick and earnest, my love and thankfulness no more fervent and lively. Whatever weariness and dullness I have been guilty of in this solemn and weighty duty; whatever weakness thou hast seen in me, forgive me I beseech thee, together with all other the sins of my whole Life, for his sake whose precious Death and Sufferings I have this Day been remembring in the publick assembly of thy people; in whose most holy name and words I continue to pray, saying, as he hath taught us. *Our Father, &c.*



*A Prayer to be added to your ordinary private Devotions, for the Evening of that Day.*

**W**HAT Thanks can I return, O most gracious God, to thy divine majesty, for the opportunity thou hast this day given me of approaching thy altar; for the sense thou hast given me

*for the* SACRAMENT. 181

me of my duty; and for that strength and power, wherewith thou hast in some measure enabled me to perform it? I will praise and magnify thy great and glorious name; and I will entirely devote myself to thy service, as long as I have any being. Blessed be thy name for those fresh supplies of grace I have received at the holy communion; grant that they may make me to run the way of thy commandments with delight and pleasure; that I may never any more faint or droop, or tire in my duty. Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness. Let this thy compassionate goodness, be a perpetual obligation to love and gratitude: Let it put me upon my guard, that I may watch over all my ways; and do always that which is well pleasing in thy sight. Blessed be thy name for that peace and quietness thou hast restored to my soul; for those resolutions thou hast wrought in me, to persevere in thy service to the end of my days. Make them firm, vigorous and constant, and never let any

Q

sinful



sinful passions any more ruffle and discompose my mind. Blessed be thy name for that relish thou hast given me of spiritual delights, that desire of possessing the eternal inheritance. Let the enjoyment of sense appear mean and contemptible, and let not the pleasures of the world any more prevail upon me to transgress thy holy laws. Grant O Lord that I may walk worthily of these thy distinguished mercies, and live as becomes the redeemed of the Lord; remain therefore O Lord, and abide with me for ever. I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next, through Jesus Christ my only Lord and Saviour, *Amen.*

### *Directions.*

To make our good Purposes and Resolutions more lasting, the following *Meditations* may be serviceable, and the remaining Part of the Day should, as well as other Lord's Days, be spent in the Duties of publick Service, and Family Duties, as Prayer and instructing your Children and Servants by reading and all other Methods in your Power, in Offices of Charity and in private Devotion. It is certainly reasonable not only to allow ourselves temperate and chearful Meals on these Days, but also any innocent improving Conversation.

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for the SACRAMENT. 183

The Mind of Man is not capable of attending to any Duty very long together ; and God who made us considers our Frame; therefore to unbend the Mind with proper Conversation may make us more fit for our Devotions, tho' I would caution you against all Gamings, or Sports on that Day, as unsuitable to the Solemnity of it, as tending to bring it to be disregarded and producing a profane Temper of Mind. For your further Improvement see a short but excellent Treatise call'd the *Great Importance of a Religious Life*, and the *New Practice of Piety*.

☞ Those *Servants* and others, who have not the Command of their own Time, and therefore cannot employ as much of it in these Exercises as they cou'd wish and desire ; they may rest assured, that G O D approves and accepts their willing Mind, provided they go on in a sincere Resolution to avoid and forsake Sin, and live in the Fear of G O D, and behave themselves with Conscience and Honesty in those several Stations of Life which his Prudence has appointed them.

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*Meditations on our behaviour at the time of receiving, to enable us to live well after, to be used, if time permits, at church, or at home.*

**A**N D here it will be proper to recollect ; whether an awe of God fell upon us when we address'd ourselves to the service : If at least we endeavour'd to *set the Lord before us*, and consider'd that *all things are naked and opened unto the eyes of*

Heb. iv. 13.

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him

*him with whom we have to do.* That the secrets of our hearts are as full in his view, as the air of our countenances; and the temper of our mind as much within his observation, as the posture of our bodies. That the omnipresent, omniscient God is also a jealous one; and that as he cannot be deceived, he will not be mocked; as he cannot be imposed upon, he will not be trifled with; that he requires the heart, and will accept of nothing without it; and that nothing external, how laborious or expensive soever, shall be admitted as equivalent to a serious devotion of spirit: That humble gestures, cover'd faces, uplifted eyes, heaving, breaking, and forced tears, are nothing (or worse) without that inward temper which they are design'd to express.

Whether we left the world behind us when we went to worship; at least endeavour'd to bar our hearts against the intrusion of every thing foreign and impertinent to the purpose before us; especially guarding against sinful imaginations, and the workings of a vain, proud, sensual, covetous, and revengeful spirit.

Whether



*for the* SACRAMENT. 185

Whether we had our hearts in some good measure fix'd and attentive to the important business we were engaged in, and set ourselves to check their unseasonable wandrings and improper excursions.

Whether we were suitably affected with what we saw and heard, and were duly impress'd with the various thoughts which pass'd through our minds. Whether our faith was in vigorous exercise, and we found our selves firmly persuaded of the truth of those things which were represented or shew'd forth to us in the ordinance; particularly, that *Christ died for our sins according to the Scriptures*; shewing forth <sup>1 Cor. 1. 5. 3.</sup>

Christ's death being one great end of the institution. Whether while we mused, the fire burned: If our hearts burned within us while we beheld the memorial of his broken body, and the representation of that blood which was shed for the remission of our sins. If it excited our love to him, when we beheld how he loved us. Whether we *mourned* over him whom our sins have pierced, loath'd our selves for our abominations, .560 wish'd

wish'd we had been suffering any thing rather than sinning against God, and resolv'd by his grace that we would be at an eternal defiance with that accursed thing which created this tragedy. Whether we heartily *accepted* Christ to the ends for which God exalted him, namely, *to be a prince and a saviour,* Acts 15. 3. *to give repentance and forgiveness of sins*; and vow'd in a better strength than our own, that we would follow him wherever he should lead us, and go wherever he should send us. Whether we heartily *resign'd* our selves to the conduct of divine providence, protesting that we would take every thing kindly which our Lord should order as to our circumstances in life; and be ready to die and go hence when he should call us; and that in the mean time our whole spirit, soul and body, all our power, possessions and interests, to the utmost extent of our influence, should be at his service, and devoted to his glory. Whether we entertain'd a comfortable hope of mercy, and could in any good measure rejoice in the hope of the glory of God.

God. In a word, whether we experienc'd the workings of gratitude to God for his inestimable love; and of a right and charitable spirit towards even strangers and enemies, but especially towards all the household of faith, wherever scatter'd, and however distinguish'd; all such of what denomination soever, as *love our Lord Jesus Christ in sincerity*, and so have an Interest in *the common salvation*. Eph. 6. 24. Jude 3.

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*A Morning Prayer for a private Person  
to be used any Day in the Week.*

Consider the Danger of going into an evil World; and then you will never fail to pray for the Blessing, Protection, and Grace of God, every Morning of your Life.

**O** Eternal and ever blessed Lord God, the fountain of being and all perfection; and the supreme and universal governor of the world; I thy sinful creature, and most unprofitable servant, prostrate myself before thee, this morning, in a deep sense of my unworthiness and wretchedness, and in the humblest adoration



ration of thy incomparable excellency and majesty. I adore and most thankfully acknowledge thy infinite wisdom, power, and goodness, so visible in the works of creation, preservation and providence; and especially in that astonishing love which thou hast manifested to us, in redeeming us from the guilt and punishment of sin, by the blood of thy dearly beloved son; and from the dominion and power of it, by the graces of thy holy spirit. I praise thee, that thou hast made me capable of knowing, and loving, and imitating thee in righteousness and true holiness, and of becoming thereby a partaker of thy divine nature.

Pardon, I humbly pray thee, my inexcusable neglect both of my duty and my happiness, in not more carefully improving the faculties, thou hast given me; for the contemplation, service, and enjoyment of thee my maker. Pardon me, that I have been governed by sense and passion, more than by the dictates of reason, and the precepts of thy holy word; and that my thoughts and affections have been more intent upon the things of this present

present life, than upon the things that belong to my eternal welfare. O Lord, I beseech thee, for Jesus Christ's sake, pardon my great and manifold transgressions of thy righteous laws; and grant me henceforward seriously to consider what my capacity and what my danger is; and so faithfully to apply myself to the study and practice of all those duties which thou requirest of me, and hast fitted me for the performance of, that I may at length recover the original rectitude of my nature, and live up to the peculiar excellency of those powers and faculties thou hast endowed me withal.

Possess my soul with just and lively apprehensions of the infinite difference between this world and the next. And grant I may be so wise as to choose the better part, and make it my first and principal care, to provide for my eternal and unchangeable state.

Let thy mercy, O God, extend to the whole world. Bring all nations to the knowledge and belief of thy true religion. And to all those who profess it already, give thy heavenly grace, that they may  
strive

strive to adorn their holy profession, by a suitable life and conversation. Be favourable and gracious to this sinful land; make us duly sensible both of the evil and bitterness of sin, and of the great danger we are in, by reason of the many crying abominations that are daily committed amongst us. And I beseech thee, stir up the hearts, of every one of us, from the least to the greatest, to turn unto thee, by a sincere speedy repentance and reformation, that our iniquity may not be our ruin. Endue all orders and degrees of men amongst us; and especially all our governors, ecclesiastical and civil, with those graces and virtues which may enable them to discharge their several trusts in such a manner as will be most to thy honour and glory, and for the peace and prosperity both of church and state. Give ear to the cry of the sick and needy; the sorrowful and distracted; and all that groan under any kind of adversity; and of thy fatherly goodness comfort and relieve them according to their several necessities. I commend to thy particular protection and favour all my relations, friends and neighbours;



*for the* SACRAMENT. 191

bours; grant them all things necessary for life and godliness: Let thy fear be ever before their eyes; and let thy blessing always rest upon them: Make them faithful in their several callings, and eminently holy in all their conversation; guide them with thy counsel in this life, and afterwards receive them into thy kingdom and glory,

And now, O blessed God, through whose mercy alone it is, that I have been preserved the night past, and have another day added to my life, I adore and praise thy holy name, for thy renewed goodness to me this morning, and I most heartily beseech thee to take me again into thy custody; and so to govern me by thy grace, that I may neither think, nor speak, nor act any thing this day, that may displease thee, or wound my own soul. O let my heart be in thy fear all the day long; and let me set thee before my face continually. Make it my delight to be doing my duty, and the supreme desire of my soul, to be an instrument of thy glory, and of good to my fellow-creatures. And I beseech thee, O Lord, give thy holy an-  
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gels charge over me, to preserve me in my going out, and coming in, and to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling ; but that I, and mine may be safe under thy gracious protection, this day and evermore, through Jesus Christ our Lord, who hath taught me when I pray, to say,

*Our Father, &c.*

*On Sunday Morning add the following Paragraph.*

And now I am going to the Place of thy publick Worship, I beseech thee let thy holy spirit accompany me, and make me devout, serious and attentive. Raise my mind from the thoughts of this world, to the consideration of the next ; that I may join fervently in the Prayers and Praises of thy Church, and listen to my duty with an honest heart, in order to practise it. And give me grace to dedicate this day, as thou hast appointed me, to thy service and the care of my soul. Direct me in all my ways, and guide my Feet

feet in thy paths, that I may, at the last, from a life of righteousness, be translated to a life of eternal glory.

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*An Evening Prayer for a private Person  
to be used at any Time.*

Every thoughtful person, before he lieth down to sleep, will put himself under the protection of God, who giveth his angels charge concerning his elect, to preserve them from the powers of darkness, from the dangers of the night, and from all sad accidents.

**O** Most gracious God, who daily multipliest upon me thy mercies, notwithstanding I every Day renew my provocations; accept I beseech thee, my most humble and hearty thanks for thine unspeakable kindness to me thine unworthy servant. Blessed be thy goodness which has this day supplied me with food and necessaries, and preserv'd me in health, the chief of all outward enjoyments, and hath prosper'd me in all my ways, and raised up friends to be a comfort to me. Adored be thy love and patience for the assistance of thy spirit in the duties of the day; and for not cutting me off in any

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act of those sins I have this day committed, particularly my &c. (*Here confess the particular sins you have been guilty of.*) Grant me a due sense of those endearing benefits, and earnest and hearty sorrow for having offended so gracious a God ; to whose free mercy and bounty I stand indebted for all I have, or hope to enjoy. Remember not against me my past iniquities, by which I have dishonour'd my christian profession, but mercifully forgive and heal me, and let thy grace and the blessed influences of thy holy spirit, defend me against all temptations for the time to come. My full purpose is to endeavour after a thorough amendment of my ways, and thou hast promised to assist me therein. O let thy arm be my almighty aid, so shall I daily increase in righteousness and holiness.

Keep me under the defence and care of thy good providence this night ; make my sleep safe and refreshing ; fit me for my great change, that it may not surprise me unawares ; but that having led a holy life, I may be happy in my death ; and have comfort and a well-grounded hope in thee.

Give

*for the* SACRAMENT. 195

Give all Men grace to repent of all their Sins, and to become thy faithful servants. Let all christians live up to the laws of that religion which they profess. Bless these Kingdoms wherein we live. Save and defend thy church from schism and heresy, and the king from all treasons and conspiracies. Give to the rich and prosperous temperance and charity, to the poor and needy patience and content. Preserve my friends and relations in their souls and bodies; forgive our enemies, and make them kindly affected towards us. Hear these my Prayers, O merciful father, for the sake of thy son, our advocate and only saviour Jesus Christ, who hath commanded us when we pray to say,

*Our Father, &c.*

*By changing I to We and My to Our, the two last Prayers may be made use of in Families.*

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Prayers against particular Sins, to be inserted in your Morning and Evening Devotions, as your Conscience accuses you of having been guilty of the same.

A G A I N S T P R I D E.

**O** KING of Glory, who dwellest  
in the Heaven of Heavens, who  
R 2 resisteth

resisteth the Proud, but giveth Grace to the humble; humble me, O Lord, and give me Grace to imitate the incomparable Meekness and great Humility of my Saviour. Drive from my Heart a self-conceited, arrogant and lofty Temper of Mind. Strike me with a deep and lively sense of my Wretchedness, by Reason of my Sins, and make me as humble as I am wicked. Suffer me not O God to exalt myself above Measure, by trusting to my own Deeds, lest I fall into the Condemnation of the Devil. Let not the wicked Spirit rule in my Heart, by the Disobedience of Pride; but mortify in me, all high Thoughts, and make me truly thankful to thee for all the Good I do, and humbled for what is my own Sin, Misery and Weakness; that thus debasing myself here, I may at last receive Honour, when thou shalt crown thy humble Servants in the Kingdom of Glory. *Amen.*

AGAINST



*for the* SACRAMENT. 197  
AGAINST LUST.

**R**EPROVE in me the Spirit of Fornication and Uncleanness, and fill my Soul with holy Fires; that no strange Fire may come into the Temple of my Body, where thou hast chosen to dwell. Ocast out all those unclean Things which have unhallowed the Place. Pardon all my hurtful Thoughts, all my Impurities; that I, who am a Member of Christ, may not become the Member of an Harlot, nor the Slave of the Devil, nor a Servant of Lust, and unworthy Desires: But do thou purify my Love; and let me see the Things which are above, hating the Garments spotted with the Flesh; never any more grieving thy holy Spirit, by filthy Inclinations, with impure and fantastick Thoughts; but let my Thoughts be holy, my Soul pure; my Body chaste and healthful; my Spirit severe, devout and religious, every Day more and more; that at the Day of our appearing I may be presented to God, washed and cleansed, pure and spotless, by the

Blood of the holy Lamb, through Jesus Christ our Lord. *Amen.*

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*Against Gluttony and Drunkenness.*

**P**ARDON me, I most humbly beseech thee, O God, in whatsoever I have offended thee by Meat and Drink and Pleasures; and never let my Body be any more oppressed with Loads of Sloth and Delicacies; or my Soul drowned in Seas of Wine, or strong Drink; but let my Appetites be changed into spiritual Desires, that I may hunger after the Food of Angels, and thirst for the Wine of elect Souls, and may account it Meat and Drink and Pleasure to do thy Will O God. Lord let me eat and drink so that my Food may not become a Temptation, or a Sin, or a Disease; but grant that with so much Caution and Prudence, I may watch over my Appetite, that I may in the Strength of thy Mercies and Refreshments, in the Light of thy Countenance and in the Paths of thy Commandments, walk before thee all the Days of  
of

of my Life; acceptable to thee in Jesus Christ, ever advancing his Honour and being filled with his Spirit, that I may at last partake of his Glory, through the same Jesus Christ our Lord. *Amen.*

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*Against Swearing, Lying and Slandering.*

**G**RANT, O Lord, that I may never use thy sacred Name but upon solemn Occasions; and then with Reverence and profound Respect; and that I never prostitute it to confirm a Lye. May I abhor the detestable Sin of raising false Reports of my Neighbours; or believing them that do, by passing my Judgment till I fully know the Matter. Let me not render Evil for Evil, nor Railing for Railing, but let me give Place unto Wrath. O convince my Adversaries of their Errors; restrain their Wrath and turn their Hearts. The Son of thy eternal Love was abused; the Apostles had implacable Enemies, neither can I expect to be exempt from Adversaries. Lord support and defend me under all Slanders,  
that



that by patient Continuance in Well-doing, I may obtain Honour and Glory in the Kingdom of Heaven, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

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*In Time of Afflictions.*

**O** Most just and holy God, who hast taught us that afflictions rise not out of the dust, but are ordered by thy wisdom, and directed by thy providence; in thy mercy and compassion look down upon me, poor dust and ashes, labouring under thy afflicting hand. Give me patience under it and let thy mercy support me, whilst I smart under the terrors of thy wrath and justice; and thy grace be sufficient for me; teaching me entirely to resign to thy will; and let thy blessed spirit so direct and guide me in calling my ways to my remembrance, that I may find out the accursed thing that has provoked thy wrath and indignation against me; and so strengthen me, that I may hate and abhor, and cast from me my dearest follies, and  
forfake

*for the* SACRAMENT. 201

forfake my beloved impieties, and thy anger may cease from me. O thou, that killest and makest alive, hear my prayer, forgive my sin, and turn thine anger from me, for his sake in whom thou art well pleased, thy beloved Son Jesus Christ our Lord. *Amen.*

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*A Hymn for the Lord's-Supper.*

**C**OME let us go and die with him  
who was content to die for us,  
Let's wound and crucify those sins  
That nail'd our Saviour to his Cross.

May holy indignation raise  
A just revenge in every breast ;  
May every soul that Jesus loves.  
The very thoughts of sin detest.

Hence all ye viprous brood of vice  
That bring a train of endless woes,  
Oh how I loath and hate you now  
As mine and as my Saviour's foes !

Hence all your vain, deluding arts,  
Which the unwary Soul beguile ;  
These have no charms to one that sees  
Redeeming mercy on him smile.

My

My robes when wash'd with sacred blood  
 Shall I again with blots deface?  
 My Soul by grace advanc'd to heav'n  
 Shall I again to hell debase?

Prevent me, by thy pow'rful grace,  
 Nor let me e'er so treach'ous prove  
 To crucify my Lord afresh,  
 And render hate for all his love.

His life the model be of mine,  
 His word the rule to guide my ways,  
 His Cross the Death of all my crimes,  
 His love the subject of my Praise.



*F I N I S.*









